

CALVINIST-CONTACT

P.O. BOX 312, STATION B, HAMILTON, ONTARIO, CANADA

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"... WHEN BROTHERS DWELL IN UNITY"

THE REFORMED ECUMENICAL SYNOD IN AUSTRALIA

(By D. FARENHORST)

It is an exceptional experience to be appointed as a delegate to a meeting some fifteen thousand miles from home. The Reformed Ecumenical Synod, which meets every four years, was to have its meeting in 1972 in Australia. Although I felt honoured to be appointed as one of the delegates, I was at the same time a little frightened. The synod is gathering of theologians, and since I am not a theologian, I couldn't help but feel a little out of place. However, I didn't dare to let this opportunity pass by, by declining this appointment. *)

The Synod

The Reformed Ecumenical Synod is a real international gathering. I met people from Malawi, Nigeria, South Africa, Zambia, Ceylon, Japan, France, Australia, the Netherlands, Mexico, the U.S.A., Indonesia, New Zealand, Pakistan, and Argentina. I was soon not ashamed of my English any more, since many of the delegates had the same language trouble as I had.

It is not my intention to give a full report on all the proceedings of the RES 1972, but a few highlights are worth mentioning. Prof. Dr. K. Runia, who is now professor at the Theological School in Kampen (Holland) but until recently professor at the Reformed Theological College in Geelong (Australia) was honored to be elected as Moderator (or chairman) of the Synod, a position he also held at the previous RES. It is not common that the same moderator presides over two synods.

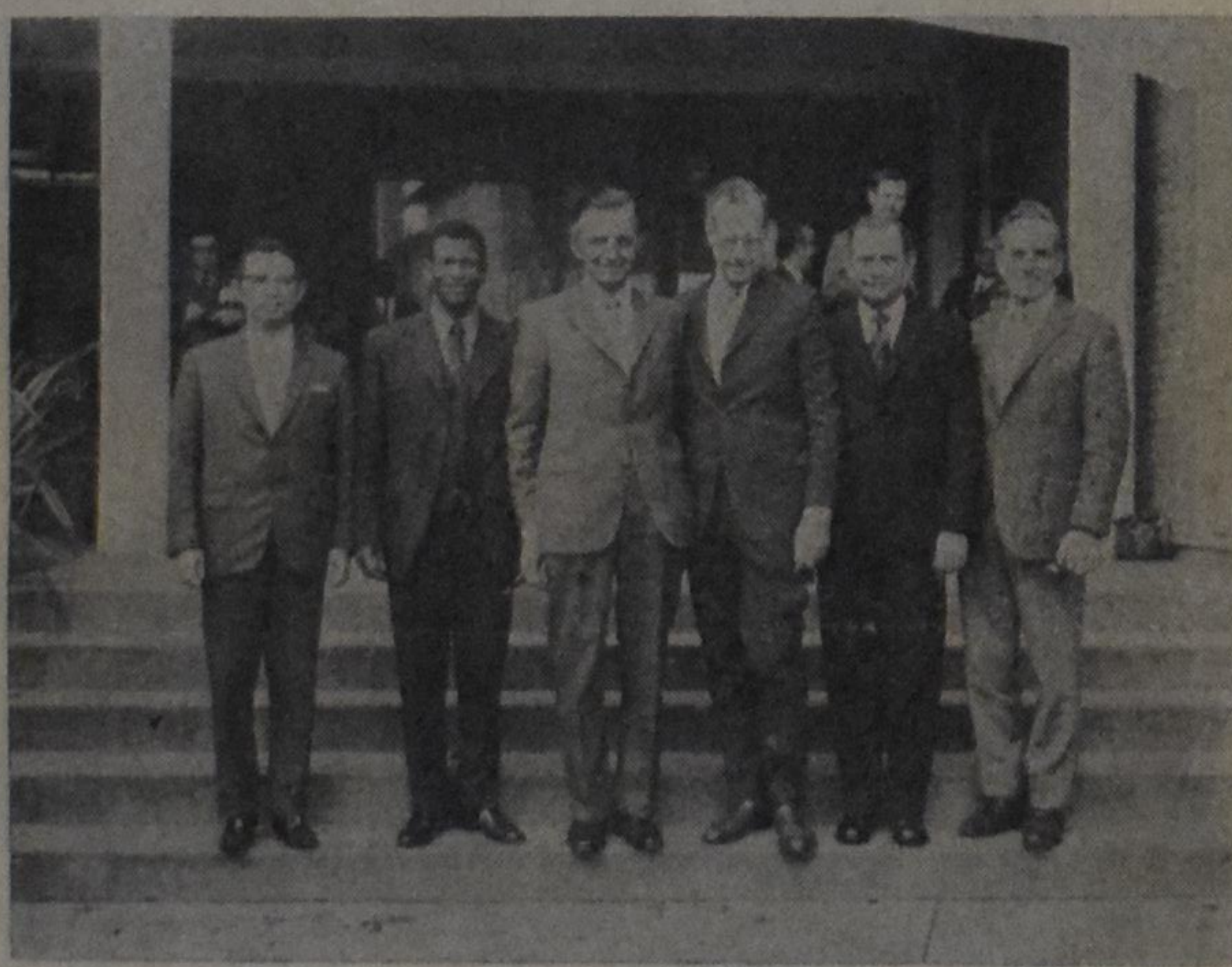
It was a wish of one of the member-churches that the moderamen should reflect the international composition of the RES. This was exactly what happened during the election. The first clerk was from

*) The coin had another side also, though. The synod was to be held in Australia, the country where a brother of my wife lives with his family, whom we had not seen in more than twenty years. So my wife and I went together.

The first day we travelled to Honolulu. In one way this is a real American city, but in another way it is in a class all by itself. It is on a tropical island where the American navy has an extensive establishment. Moreover, the pineapple industry is known all over the world. However, the island thrives on tourism more than on anything else. There is one hotel next to the other, and the prices for accommodation are high.

We had breakfast at the shore of the Pacific Ocean, where our plates were decorated with an orchid. The gates to the planes on the airport are surrounded by beautiful landscapes and ponds in which many fish are swimming in clear water.

Honolulu is very attractive and we enjoyed the brief interruption on the island tremendously. However, pleasures are usually short, and after half a day we boarded another CPAir bird to make the jump to Sydney and from there to Melbourne, where our relatives were waiting us.



THE MODERAMEN OF THE RES. 1972 — (left to right) Dr. S. H. Widyapranawa (Indonesia), Rev. S. P. Buti (South Africa, Bantu), Prof. Dr. K. Runia (the Netherlands), Rev. J. P. Galbraith (U.S.A.), Rev. P. E. S. Smith (South Africa), and Rev. Dr. P. G. Schrottenboer, General Secretary.

the U.S.A., the second clerk from South Africa, the first assessor from Java (Indonesia) and the second assessor from the Bantus (also South Africa).

After the moderamen had been elected the real work of the Synod could begin. Committees were appointed in order to study the various matters with which the synod had to deal. These committees met and composed reports which were handed over to the first clerk. These reports were multiplied and handed to all the members of the synod for discussion in the so-called plenary session. The plenary session is the meeting of the complete synod.

Scholars Speak

A (theological) highlight was the day when three lectures were delivered on the nature and extent of the authority of the Bible. The lecturers were Prof. Dr. L. J. Koole (Holland) on "Scripture, Creation, and History," Prof. Dr. G. J. Spykman (USA) on "Scripture, Faith, and Science," and Prof. Dr. J. A. Heyns (South Africa) on "Scripture, Church, and Proclamation."

Professor Koole paid attention to the origin of the Bible and to the relation of Holy Scripture to our view of creation and history. He dealt extensively with "human and divine" factors in the formation of Scripture.

Professor Spykman dealt with the difficult but urgent problem of how man directs his life to God in relation to his work, especially as this is affected by science. Professor Spykman clearly explained

by one person, and then given to general discussion. Prof. Koole was criticized by Prof. Raden Soedarmo (Indonesia), Prof. Spykman by Dr. H. M. Beets (South Africa), and Prof. Heyns by Prof. Norman Shepherd (U.S.A.). These critics as well as the following discussions were very interesting but did not give rise to immediate action. In spite of differences of emphasis, the discussions brought to light the common conviction and goal of the churches of the Reformed family, which in itself was a delight.

Power of Prayer

The meetings of the committees which prepare the work of the synod are closed meetings. Nothing of what is discussed is meant for publication. I will not try to break this rule when I reveal something of what happened in the Advisory Committee on Race Relations.

The committee was composed of delegates from South Africa (both coloured and white), Nigeria (black), Holland, Australia, and the U.S.A. (Canada). I happened to be appointed in that committee as well.

From the start of the meetings it was clear that tension could be expected. There was not only tension between the different delegates from South Africa itself, but it is well known that Holland has an outspoken opinion about the apartheid policy of South Africa. Of course, the mandate of the committee was not to comment on the apartheid policy, but when churches deal with the race relations the apartheid philosophy enters the picture.

Before the first committee meeting came to a close, the discussions

had become thoroughly deadlocked. No one knew how to move further, since opposing parties were determined not to yield an inch. What to do? To give the mandate back to the plenary session would only be moving the problem to another place, but it was certainly not a solution.

It was as if the Holy Spirit stepped in at that very moment. There appeared to be one common ground left and that was prayer. The committee, divided and thoroughly split up as it was, re-united before God's throne. After praying together the committee members promised each other to go to their respective rooms and to pray for themselves that God would show us the way out. That is actually what grace is. If all doors are closed there remains one door open and that is the door of the

(Continued on page 5)

"He is working in a mighty way south of the border"

Previously we have published several articles on mission activities in Mexico and Latin America. Recently we received another letter from the Rev. Mr. C. Schemper in Mexico City. Although this letter was not meant for publication, we are sure Mr. Schemper would not object if we share the contents with our readers.

The letter reads as follows:

Greetings from Mexico to all of you.

We thank God for you, for your support and your prayers. We want to share with you some of our activity as we represent you in Mexico.

I have been involved in the processing of many translations which have been submitted for publication by Wycliffe Bible Translators. As the Word of God is printed in many languages for the unreached tribes of Latin America and distributed among them, reports of the Spirit's blessings upon the distributed Word continue to come in daily. Recently we received the news of the conversion of almost an entire village in a remote area of Mexico. The chief of the village, after being confronted with the call to repent and to accept Christ as Saviour, vowed he would drive out the translator and destroy the copies of the Word. He made this threat one evening. But the convicting power of the Spirit prevailed during the night, and in the morning he came to the translator, accepted Christ and declared that he wanted his entire village to become Christians. The Word has been distributed and taught in this village and scores are coming to a saving knowledge of Christ.

It is a thrill to receive reports concerning various Indian converts from remote areas. One former chief testified, "Before I was converted I liked to kill people. It is terrible, but I did kill many. But now I love God and I do not want to kill. Jesus is now my Lord and I have been given a new heart." Another convert says that formerly they killed their enemies, but now they are teaching them God's Word. A new Christian from the jungle areas of South America says that he wants to see God's Word on paper, so that people

don't get mixed up when they tell others about Christ. He continues that when his people read God's Word on paper they know it is not what man says, and they believe Jesus came for them also, since the message from God is in their language.

I read recently about a chief in a jungle area of Peru who after being converted said to the translator, "Why did you people not come long ago? If you had told us long ago, the old ones would have known it too. Why did God give this book to you and not to us?" A good question. What a reminder of God's grace to us!

These are just a few reports of many blessings and challenges. The cost to publish the Word in these languages is high, but the returns are most encouraging.

The paraphrase of the Living New Testament, "The Greatest is Love", has been translated into Spanish. We have made a number of revisions which we feel are in harmony with the original and not in conflict with our Reformed faith. We plan to use this as tool for evangelism. We anticipate a very wide distribution and trust the Lord will bless it as the Gospel is communicated in a language understood by non-Christians who have not been brought up in the context of the church. In testing the translation, we found many crucial texts which had zero or wrong meaning in the older versions, communicated the meaning well to non-Christians. Pray that the Lord will use this edition to bring many to Christ.

We have initiated Bible Studies in Mexico. The purpose is to mobilize the existing church in Mexico in the program of evangelism. We have one paid Mexican coordinator for the program. At the present time four others are involved in introducing the program in the churches, these are not receiving their support from the League, but from Mexican churches. Among them is a converted Roman Catholic priest. Although the program began only a few months ago, we have 120,000 within another half year.

Our distribution of Bibles, New Testaments and portions for 1972 will go well over 6 million. Every

(Continued on page 2)



ADVISORY COMMITTEE ON RACE RELATIONS — (Left to right) back row: Dr. C. Gilhuis (Gereformeerde Kerken, The Netherlands), Rev. D. P. M. Beukes (Dutch Reformed Church in South Africa), Prof. J. L. Helberg (Reformed Church in South Africa); middle row: Rev. J. S. Yakobu (Church of Christ in the Sudan Among the Tiv (NKST) Nigeria), Rev. S. D. Galadami (Benue Church of Christ in the Sudan (EKAS) Nigeria), Dr. J. S. Gericke (Dutch Reformed Church in South Africa); bottom row: Rev. E. J. Manikkam (Indian Reformed Church of South Africa), Rev. F. W. Jacobs and Dr. H. M. Beets (Dutch Reformed Mission Church in South Africa (coloured), D. Farenhorst.

Jan. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

AACS-ICS CELEBRATION

OCTOBER 14

MEMBERS AND FRIENDS OF AACS-ICS ARE WARMLY INVITED TO CELEBRATE GOD'S CARE IN THE FOLLOWING ACTIVITIES:

AACS Membership Meeting — Institute building, 1 o'clock p.m.

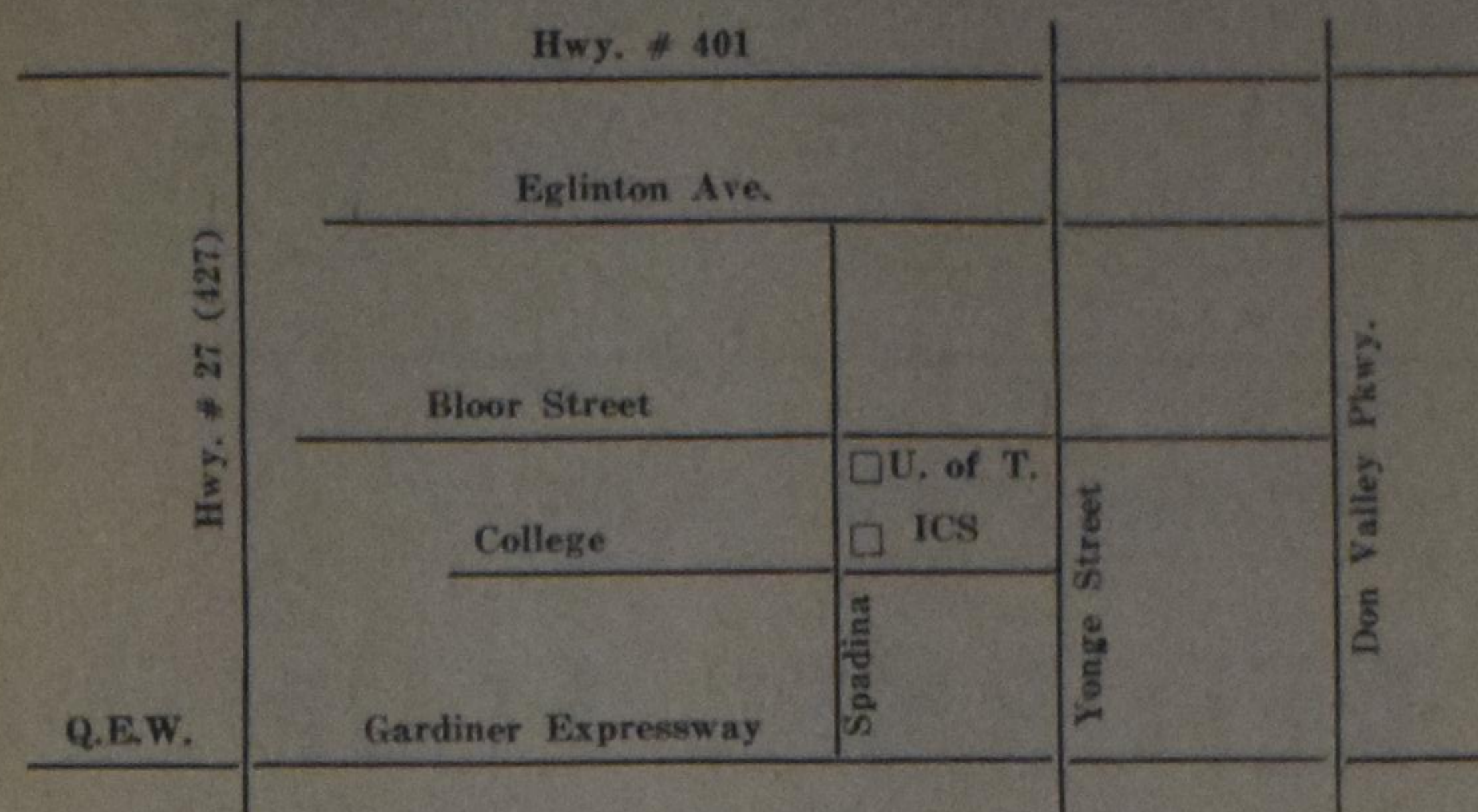
Up-to-date reports on all AACS-ICS activities and ample time for questions and discussion.

Calvin Seerveld Public Inaugural — University of Toronto, Faculty of Education Auditorium, 371 Bloor St. W. (at Spadina), 4 o'clock p.m.

Reception — Institute building, 229 College Street, Toronto, 6:30 - 9:00 p.m.

Informal gathering with refreshments to share the joy of:

- * Dr. Seerveld's Inauguration
- * The New building
- * The Fifth anniversary of the opening of the ICS



He is working in a mighty way

(Continued from page 1)

effort is being put forth to reach the unreached in Mexico and Latin America.

We read and hear about the great things God did in the Old and New Testaments, but praise God, He is also doing great and

mighty things today. No doubt you are experiencing this and seeing this at home, but He is also working in a mighty way South of the border.

We request your continued support and prayers. There are often disappointments and frustrations, but we cling to the promise of our Lord: "They who sew in tears, will reap in joy." Together in His Service, The Schempers.

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CALENDAR OF EVENTS

- Sep. 23 All Ontario CLAC Fall Rally at J. W. Jeffery's Secondary School, Downsview, Ont. 9 a.m. Topics: How to Communicate the Good News for Labour — Mel Pool & Morris Greidanus. Workers' Place in the Enterprise: A Look at Yugoslavia — Harry Antonides.
- Sep. 23 Bazaar given by United Action for Christian Education at the Rehoboth Christian Reformed Church, 800 Burnhamthorpe Rd., Etobicoke, Ont., 10.30-7 p.m.
- Sep. 22-23 (tentatively) AACS Pennsylvania Study Conference, Pinebrook, Stroudsburg.
- Sep. 29 - Oct. 1 AACS Minnesota Study Conference. Location to be announced.
- October 6-8 AACS Michigan Study Conference, Camp Geneva,, Holland.
- October 14 AACS membership meeting, 1 p.m., 4th floor of Institute for Christian Studies, 229 College St., Toronto.
- Public Inaugural of Dr. Calvin G. Seerveld, 4 p.m. University of Toronto, Faculty of Education Auditorium, 371 Bloor St. W., (at Spadina). Informal Reception at Institute for Christian Studies, 4th floor, 229 College St., Toronto, at 6:30 — 9:00 p.m.
- October 14 The ambassadors "in concert" Owen Sound Chr. Ref. Church
- October 20 The Ambassadors "in concert" Kitchener Chr. Ref. Church
- October 21 The Ambassadors, Grimsby Chr. Ref. Church.

Meetings Can. Home Bible League

Speaker: The Rev. Jack Quartel,

- September 24 Calgary, Alta.
September 25 Lethbridge, Alta.
September 26 Nobleford, Alta.
September 27 Red Deer, Alta.
September 28 Lacombe, Alta.
October 1 Edmonton, Alta.
October 2 Rocky Mtn. House, Alta.
October 3
October 4

Speaker: Mr. John Vander Boom,

- October 12 Surrey, B.C.
October 13 Abbotsford, B.C.
October 16 New Westminster, B.C.
October 17 Vancouver, B.C.
October 18 Richmond, B.C.
October 19 Haney, B.C.
October 20 Langley, B.C.
October 23 Duncan, B.C.
October 24 Ladner, B.C.

October 25

Meeting of the combined Evangelism Committees of the greater Vancouver area to be held in the Burnaby C.R.C., Burnaby, B.C.

Church Announcements

CHR. REF. CHURCH

Called

to Trenton, Ont., (as second minister) Rev. A. De Jager of Artesia, California.

Accepted

for Brantford, Ont., Rev. A. H. Venema of Manhattan, Montana.

Declined

for Thunder Bay (I), Ont., Rev. R. G. Fisher of Brooks, Alberta.

NEW CLERK FOR CRC ST. THOMAS, ONTARIO

The new Clerk of the First Christian Reformed Church, St. Thomas, Ont., is Mr. C. Kielstra, P.O. Box 237, Phone 633-2500, St. Thomas, Ont.

Correction

In our July 10/17 issue we published a brief article in connection with the golden wedding anniversary of Mr. and Mrs. R. A. Jongbloed. Unfortunately a little mistake has crept in. It is said in the article that Mr. Jongbloed became a Director of the Holland Life Insurance Society. This should read that Mr. Jongbloed's function has been manager of the Hamilton branch of that company.

We are informed that the address of Nes Ammim in Israel (see C.C. of June 19, 1972) is Doar na ashrat, Mikud 25225, Israel. The address of the American Committee is Nes Ammim, c/o Rev. L. Lenich, 3050 Marietta Ave., Lancaster, Pennsylvania, 17601 U.S.A.

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FAREWELL

REV. AND MRS. VANDENBERG

On July 1, 1966 we welcomed this pastoral family, but today we say farewell to them as to one of our family.

They have become dear to us — that means all of us, our young people too. This was somewhat expressed in the tokens of appreciation and love, presented on Saturday, August 26, when the congregation was given the opportunity to say good-bye. It was a coming and going social gathering — much to the enjoyment of the Vandenberg family. Especially a rhyme about the last half year, met with laughter, our departing pastor was flattered with the remark that he looked so much younger lately.

Sunday, Aug. 27, he preached his farewell sermons. In the morning meditating on Acts 20:17-38 in connection with the installation of elders and deacons "Fierce wolves will come", meaning destruction, but also, "I may say as Paul did, I am leaving but I hope the Lord willing, to see you again."

The evening service was well attended to since the Maranatha congregation had been invited. Six years ago we started off with a combined congregation Rehoboth & Maranatha. A good number of families — enough to give a minister the scare of his life, would he not fully rely on the strength he has to receive from Above. The meditation was on Rev. 3:7-13. The promise that Jesus will come quickly — that we have to go on faithfully — and hold on to our faith so no one can take our crown.

Very meaningful if we seek to apply God's Word to our daily life and meet with opposition.

A word of "Thank You" was expressed by the Maranatha congregation for time and effort spent in their midst during the extended vacancy. And also a word of thanks on behalf of the elderly and lonely people of both congregations.

Good-bye Rev. & Mrs. Vandenberg — till we meet again.

H. Holkema
Bowmanville

HAPPY BIRTHDAY to CALVINIST-CONTACT

28 years old with the September 5, 1972 issue Help celebrate by sending in your subscription today. See page 12 for convenient form.

The Fryske Krite "Om Utens" Eastern Ontario

held their first annual picnic and social at the Provincial Park near Kemptonville, Ont., with good success.

The attendance could have been better, but the beautiful weather kept many farmers at home. We will not blame anyone, but hope many will join us next year. The Park is very suitable and our friends from Peterboro, Port Hope, Kingston, and Seely's Bay showed us that it is also within reach.

Thanks everybody for coming, until next year.

The Committee

Let's Play Chess

Editor: Charlie Hess

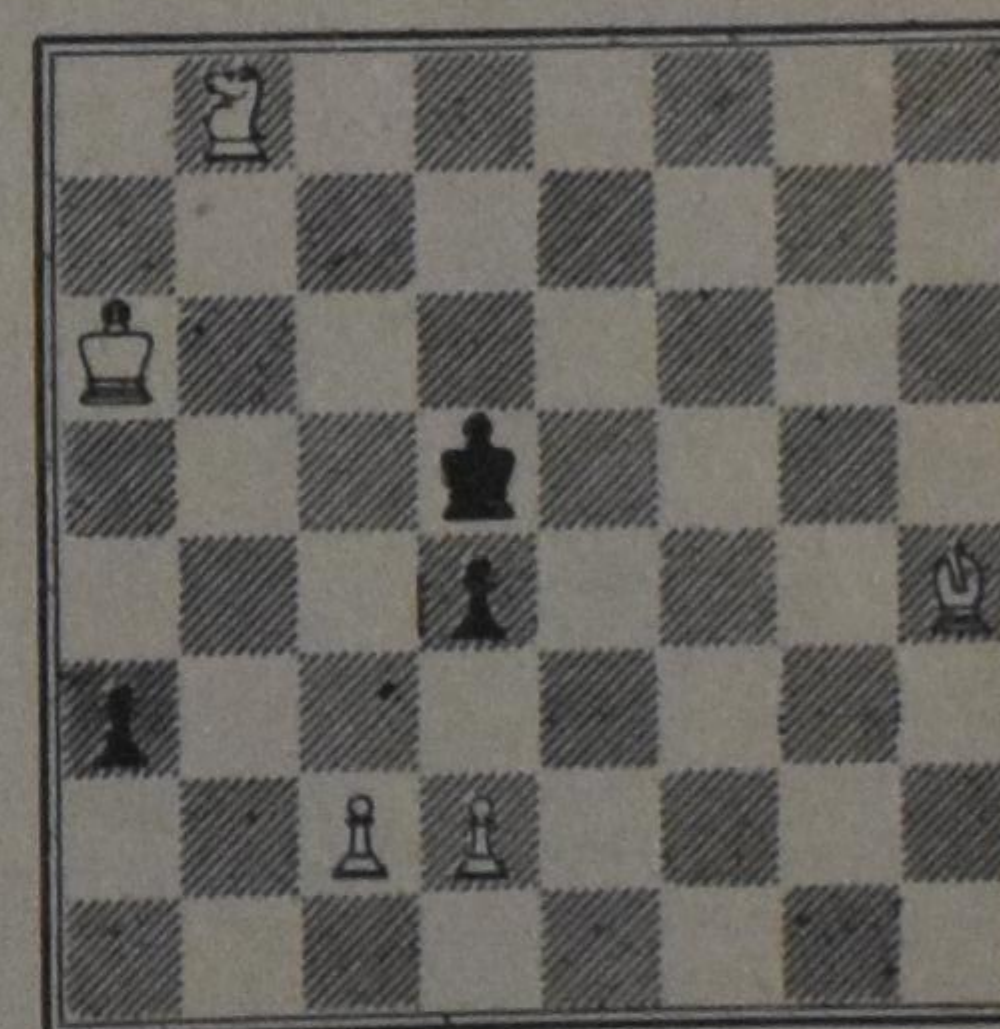
FOR YOUR ENTERTAINMENT

All chess players should know the stars in the field of chess a bit. I try to increase that knowledge by presenting really famous endings and studies once in a while. This time I would like to discuss with you a highly interesting study, made half a century ago by the great composer K. A. L. Kubbel. On occasion of the publication of this ending, somebody wrote, that it provides the music to the words of Keats' saying, "A thing of beauty is a joy forever." But we should get at it, right?

Check the print: W. KQR6 (Ka6), BKR4 (Lh4) NQN8 (Pb8) P's; QB2 (c2) and Q2 (d2). (5)

B. KQ4 (Kd5) P's: QR6 (a3) and Q5 (d4) (3)

Author: K. A. L. Kubbel
Russia 1922



White to play and win

In order to try to stop the black Pawn, White has no better than 1. N-B6 (Pc6), but that horse disappears; KxN (K:c6). Black could not play 1 —, P-R7 (a2); because of 2. N-N4 (Pb4) ch, etc. So, 2. B-B6 (Lf6) and, of course, to defend the P, 2 —, K-Q4 (Kd5), but NOT: 2 —, K-B4 (Kc5) because of 3. B-K7 (Le7)ch, and 4. BxP (L:a3). 3. P-Q3 (d3)!, P-R7 ((a2); 4. P-B4ch! (c4ch!), K-B4 (Kc5). NOT: 4 —, Pxp e.p. (dc e.p.) for 5. BxP (L:c3) would win easily. How can white save himself, with the long diagonal blocked? 5. K-N7 (Kb7)!! if the black K moves, the Pawn is lost. Black plays: 5 —, P-R8/Q (al/D). But all was well prepared: 6. B-K7 (Le7) Mate

This lovely conclusion gave this ending a world-fame!

CHESS RECTIFICATION

In diagram 498 the white K at QR4 (a4) should be a white Q. The Black Q at KR8 (h1) should be a black K. In diagram 499 the white K at QR5 (a5) should be a White Q. The white Q at Q2 (d2) should be a white K. The black K at QR1 (a8) should be a black Q. The black Q at K5 (e4) should be a black K.

WE WILL STUDY

Reformed Christians have always been — rightly or wrongly — proud of the fact that they know so much. Someone has once said that they are sleeping giants. Not so long ago a preacher submitted that it is surprising that people who have such an arsenal of biblical knowledge, do so surprisingly little with it.

These and similar things point to the fact that Reformed Christians have a potential, which once it has been put to work, can do great things for the Christian church.

It therefore looks strange to many people that the great evangelistic campaign known as "Key '73" or "Evangelism Thrust", which in fact starts in September of this year, is introduced with a study period. The question may be asked whether this is a time for study or that the moment has come to act. Several communities on the North American continent have expressed their desire, have even committed themselves to take part in "Evangelism Thrust" and is it then wise to test the patience of these people longer and instead of putting them to work, ask them to take time off to study?

In a former issue we published an article by Rev. P. L. Van Katwyk, in which he takes a closer look at the Manifesto "Who in the World?" This little booklet was originally written for use in the Christian Reformed Church, but was after publication chosen by many major churches outside the Reformed family "as a base for their strategy in Key '73." If we read Rev. Van Katwyk's article and consequently the booklet "Who in the World?", we will come to the conclusion that it is not at all superfluous to set apart a time for thorough study. We may have the answers ready for a lot of Biblical questions, but do we know what God is calling us to be in the world? What kind of an impression do people, who do not know the Lord, get of God when they observe my life and that of our communities? These are not theological-doctrinal questions, but practical and down-to-earth. It is like meeting an ambassador of an unknown country. I may not have the faintest idea of what that country looks like, I may have a hard time locating it on the map, but when I meet the ambassador of that country, I get an impression of the country and its citizens.

Studying of what we are, or should be, may reverse questions. It may help us consider that we should live what we believe before we go out to proclaim the message of Jesus Christ in one form or another.

Evangelism has long been seen as telling people that there is an eternity ahead, that they must believe in order to go to heaven. Well, the whole story of who is going to heaven and who isn't, we may leave to the Lord. He will decide that, sovereignly. But evangelism is much more a matter of telling the world "thus saith the Lord", and to show to others that this "thus saith the Lord" has found a response in the lives of the believers.

It is a good thing that a time has been set aside to reflect on those things, but let's then also do it. The reward is waiting for those who throw themselves in the work of their Lord.

D.F.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
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Oct. 9	Oct. 6	Oct. 4 noon
Oct. 16	Oct. 13	Oct. 11 noon

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The 1972 NACPA Political Congress

(A report by HARRY DOWNS)

On July 26-28, 1972, the National Association for Christian Political Action (NACPA) held its annual Political Congress at the Christian Reformed Conference Grounds in Grand Haven, Michigan. The theme of the Political Congress was: "Discipleship in Politics, Justice and Liberty Under Christ".

Development Directors Jim and Glenda Vanden Bosch reported that NACPA has grown to the point where it now includes unofficial groups if people from 60 areas besides the many groups which are organized under state committees. The co-directors also reported that the NACPA Board is planning to set up a research analysis center to study in depth such matters as the Biblical task of government in a pluralistic society and certain issues (educational justice, abortion, welfare, etc.) confronting America.

KINGDOM IS UNIVERSAL, SAYS HAAN

Rev. B. J. Haan, president of Dordt College, addressed the Congress on the theme "The ABC's of Christian Political Action: The Kingdom Calling Central in the Life of God's People". Rev. Haan showed from Joshua 13:1 that God's call to Joshua and the children of Israel to take possession of the remainder of the land of Canaan was a call to see to it that all of Canaan and all of life in the promised land demanded covenant faithfulness. Their kingdom calling was to honor God's will, rule, or Law. This could be done only by driving all unbelief out of the land. He went on to say that God's people had been neglecting this kingdom calling. They had settled down in the land and begun to make peace with the people of the land because the fight was too costly and because they began to think that the people of Canaan were not so bad after all. They forgot their kingdom calling and program and began to concentrate upon the material blessings. Thus they began to compromise, they became weak, then they fell into sin, and finally they began to participate in the idolatry of the heathen. All this made the heathen happy, and soon they got out their swords to destroy God's people. Haan went on to show that there is a similarity with respect to God's people in the U.S.A. to Israel. He claimed that Christianity has very little influence in the U.S.A. today.

Haan stressed that this kingdom was really ratified in the N.T. which stresses the kingship and kingdom of Jesus Christ. The O.T. idea of Canaan as God's Kingdom was a type of the N.T. Kingdom. According to Haan this N.T. Kingdom is universal or world-wide. What was to take place in Canaan, namely the honoring of God's will, rule, or Law, is to take place in the whole world. True, it is not to take place through the sword but through the sword of the Word. This kingdom extends everywhere, including the home, school, church, politics, and in every other sphere of life. Haan demonstrated with the use of several quotes that the late Prof. Louis Berkhof clearly shows in his *Systematic Theology* that the

Kingdom concept has priority in authority which has been established by God. A political system which leaves out God is "self-defeating".

In connecting with "equality" Mr. Bom pointed out that the political liberals hold that man is equal to God. In fact even hold that man is God. These liberals claim that this principle of equality must govern all of life in common public schools.

With respect to "the dignity of man" Mr. Bom claimed that the liberals exalt man. Under this view it is the task of all institutions, including government, to enhance the dignity of man. According to Mr. Bom the politically conservative view of the dignity of man isn't much better. Such a view claims that man's dignity is to be found in his ownership of private property. This humanist gospel of individualism destroys all communal responsibility.

According to Mr. Bom the politically liberal and conservative views of "freedom", "equality", and "the dignity of man" in both the Democratic and Republican parties have led to a fragmentation of both political parties. Civic irresponsibility has become the order of the day. There is no real link between the citizen and the government.

According to Mr. Bom this humanistic view of man is not the right view of man to make American government what it should be. What is needed is an alliance of evangelical Christians within a Christian Political Party. Under such an alliance the party would become the link between the government and the people and would stimulate civic responsibility among the people and the biblical

responsibility of justice under God among government officials.

Mr. Arthur Davies, teacher of Bible and Social Studies in the Holland (Mich.) Christian Schools and a member of the NACPA National Board, presented the NACPA Christian Manifesto on "Freedom of Education". This Manifesto claims the "God-given right" that "parents have a prior right to choose the kind of education that shall be given to their children." (p. 1) It claims that the right of many parents in America "to educate their children according to their basic religious convictions" (p. 1) is presently being denied by the government because they can't afford to support both a secular humanistic educational system and a system of education which complies with their religious commitment. Such a denial is contrary to the "First Amendment" of the American Constitution "which guarantees to all citizens the 'free exercise' of religion." (p. 1) The problem they face is that the monopoly on public education has resulted in a tyranny of the majority." (p. 1) Recognizing the secondary responsibility of the government with respect to education, the NACPA Christian Manifesto advocates "a voucher or tax-credit system whereby Christian, Jew, Humanist, or other people may request and obtain from the State a pro rata portion of tax funds to apply to the tuition costs of sending their children to schools of their own choice which provide instruction based upon their own philosophy of life..." (pp. 2-3) The Manifesto goes on to say: "We conclude that in a society such as the United States which confesses to honor a pluralism of religious world and life views, justice demands a pluralistic school system, with equal distribution of the educational tax dollar." (p. 3)

A response to this Christian Manifesto on "Freedom of Education" was made by Mr. Rex Downie of Beaver Falls, Pa., and Rev. Archie Washington of Philadelphia, Pa. Mr. Downie, an Attorney, (Continued on page 4)

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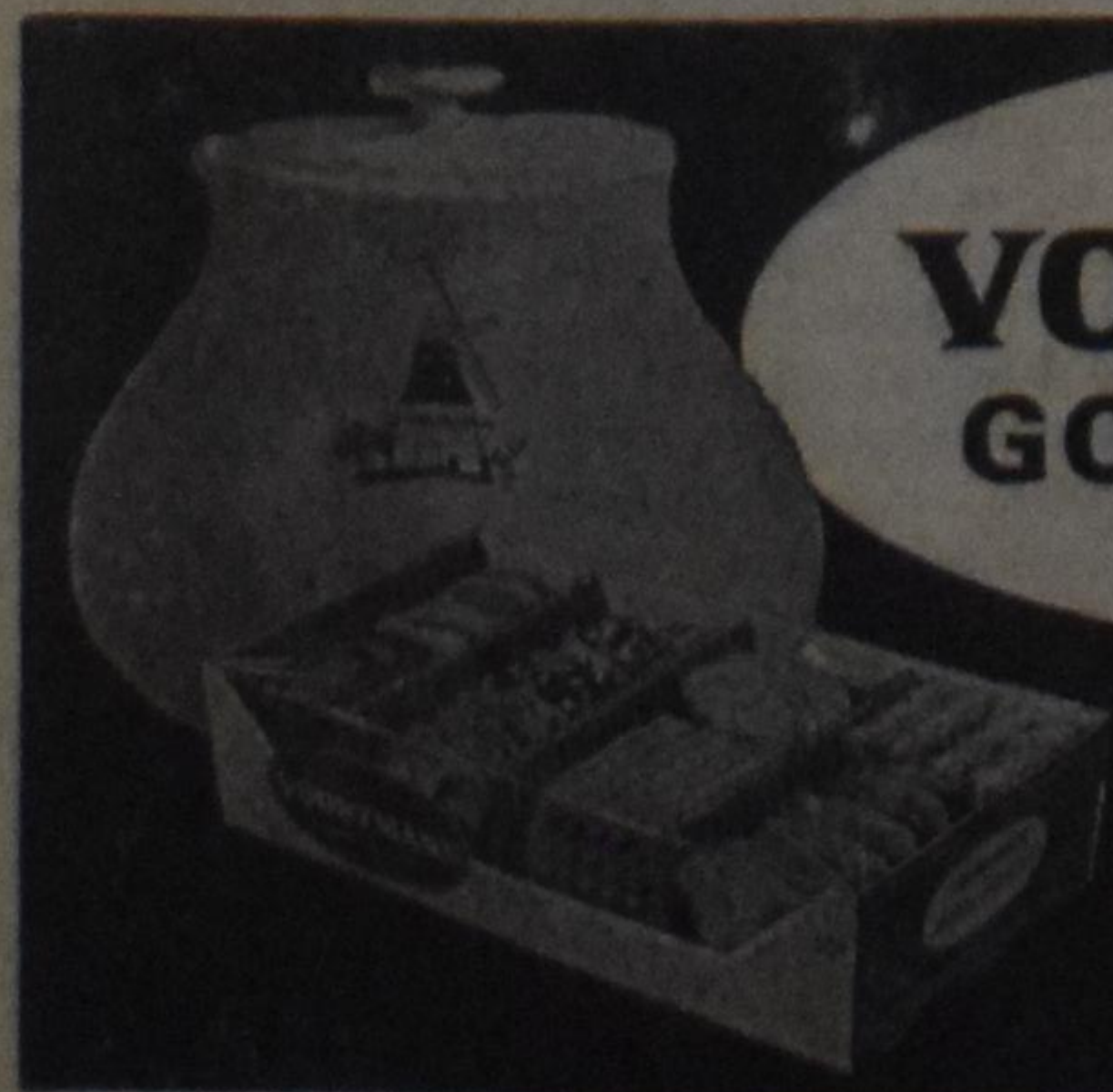
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THE 1972 NACPA POLITICAL CONGRESS

(Continued from page 3)

ney, member of the NACPA National Board, and member of the Christian Legal Society, responded from a principal and legal point of view. Mr. Downie referred to a whole host of Scripture passages to show that the term "neutrality", used by Satan to trick Christians, is public enemy No. 1. He claimed that the concept of "neutrality" is an indirect (camouflaged) attack upon the Christian faith. He pointed out that the Christian view of love must not be used, as it is even by Christians, to defend "neutrality". Christians must confront this humanistic faith, disarm it, and defeat it. Mr. Downie is himself presently engaged in such an attack on the faith of secular humanism camouflaged under the term "neutrality". He is involved in a court case, a test case concerning "Freedom of Education" which may well end up in the U.S. Supreme Court. A victory for Mr. Downie could mean the beginning of educational justice in America for all parents and students.

Mr. Gary Byker, Senator for the 23rd district of the State of Michigan, was the banquet speaker on Thursday evening. Mr. Byker pointed out that, in American politics, even the nature-grace synthesis is no longer recognizable. He stated that it is now all nature, that is, nature apart from God. The area of politics is completely secularized. In fact most Christians in politics do not even know how to practice politics Christianly. He thanked NACPA

for its help to him in this area and requested that this organization continue to work for a political mind and to help Christian men in government to come to such a mind or communal perspective in the area of politics. He claimed that this is especially urgent because of the tremendous pressures upon Christian men in government offices from the side of humanistic politicians and a non-Christian constituency.

That same evening Dr. Joel Nederhood, Radio Minister of the Back to God Hour, addressed a mass meeting of the NACPA Congress. In a tremendously inspirational address "The Choice in '72", Dr. Nederhood told us that we must move forward in the political sphere because of the structure of our faith, the precedents which we have in Scripture (for example, Daniel's three friends), and because we have an issue on which there is tremendous unity among reformational Christians, i.e., the issue of educational justice.

Dr. Nederhood contended that our faith as Christians is rooted in the doctrine of creation, whereas, all other religions (Buddhism, Mohammedism, Hinduism, etc.) take world flight. However, true Christians are already united in Jesus Christ Who re-introduced the Kingdom of God established in creation. Followers of Jesus Christ know that all of the world and society belong to Jesus Christ. He pointed out that, as a result of this view, any Christian who really knows the nature of the Christian faith cannot rest until there is in the U.S.A. a free system of Christian public schools where Christians may train their children under the Lordship of Jesus Christ. This is necessary because those who control the children of a country will control the country. At present the law of the land is that athiestic schools are the only legitimate schools. Even Christian people must support these schools which are contrary to their religious viewpoint. The Christian must not rest until there are free public schools where Christians may train their children under Christ's Lordship. Then we can develop in the U.S. a body of Christian ideas. Only such a Christian freedom can bring the fruits of its thoughts to the nation. This is the only way in which our democracy can survive.

Friday afternoon Dr. Gordon Spykman, Professor of Theology at Calvin College and President of the Michigan State Committee of NACPA, presented the NACPA position paper "Abortion Legislation — A Christian Testimony". This paper claims that, in accord with the purpose of government, "it is the God-given task of the State to protect each human's right to life" (p. 1), including "the human fetus" (p. 1). The NACPA testimony claims that, in the present surge to liberalize the abortion laws in America, the main issue is obscured, namely, the issue of justice for all based upon the Word of God. It is not the matter of freedom of choice as the pro-abortionists contend. The testimony goes on to contend that the government must not neglect the "unborn child's right to life" "in the interest of protecting the parent's right to choose" (p. 2). The matter of justice is not to be limited to the matter of justice for the mother, but should also include the unborn, the father, and society as a whole.

Dr. Edward Postma, an Obstetrician in Grand Rapids, Mich., and Chairman of the Michigan Right to Life Committee, responded to NACPA's testimony on Abortion from a medical point of view. In basic agreement with NACPA's testimony he admitted that, while it is true that government cannot legislate morality, it must legislate morally or justly. He claimed that the right to life is always greater than the right to choose. The whole man is an image-bearer of God beginning already from conception. He is a person. The government may not set laws as to when that life may be taken.

PASTORAL COUNSELLING

REV. RALPH HEYNEN

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

I'd like to talk about "Our Needs and Our Wants." In a little devotional book that I like very much there is this statement: God has promised that He will supply all our needs but He has never promised that He will supply all our wants. I like that because I think this is a kind of a thought that is often forgotten by people. We pray for certain things that we want, not necessarily that we need, and we wonder why God doesn't answer these prayers of ours. I think also in it there is the thought that for many people we have more wants than needs. There are many things that we would like to have. The well known confection "Cracker Jack" has that as its slogan: "the more you eat the more you want." I'm not too sure that this slogan is true about Cracker Jack, but I'm sure that it is true about many people in life.

Success is a magic word in American life. It describes the earnest desire of many people to get ahead, to have success, to get all that they possibly can out of life. Commercials on T.V. describe for us the things that make a successful man. He drives a better car; he has a larger home; he eats better food; he wears the right kind of clothing; he has a better paying job. Now there is nothing wrong with our desire to improve our standard of living, but when we find that this striving becomes so strong that we can never reach the point of satisfaction and contentment, it's a pretty dangerous and a pretty unhealthy way to live. It's rather risky to live with the thought that no matter how much you get in life you are really never going to be satisfied, because your wants always exceed your needs. Many psychiatrists believe that this ceaseless striving for more, with all the accompanying emotional stress, is one of the most common causes of mental disturbance. It's normal for a child to have day-dreams of being someone important. Every boy dreams of having a car with plenty of chrome on it, and every girl dreams of marrying the man of her ideals, but when we mature these dreams can get out of hand if we don't limit them. Dreaming of success leads to constant striving for more, no matter how much we have, and it's a vicious cycle. The more you strive, the more you want; and the more you want, the more you strive. It often happens to people that they begin to measure their success in life by how much they really have, and they forget to enjoy what they have or to enjoy the struggle in the uphill climb.

I know that there are a good many young people, young married people, today, professional people, who will look back and say, "Those years when we were in college, in the university, and when we had to scrape and scrimp in order to get along, and live in very poor circumstances, those were the best years of our marriage. When they got success, when they were able to get on top, they didn't need each other so much anymore, and some feel that they don't need each other at all. The striving for success, reaching out constantly for more, doesn't bring happiness. A young man I knew was given a very fine promotion. His salary was doubled and he could now afford some of the gracious living that he had so much desired, but he soon found out that this new job that he had was just a bit too much for him. He was emotionally unfit for this position, because he was not fit to be a manager. He had to limit his desires because of his emotional needs, and he found that he was in a real spot because he didn't like to go back to being a salesman and yet he couldn't handle the position as manager. He found himself getting into a panic. Success alone doesn't give joy.

One of the characteristics of our modern society is that it measures success in terms of material things. It looks to what a man has rather than what he is. There are millions of people who are interested in making a good living rather than leading a good life. Their primary concern is a paycheck, much more so than the joy of working, or providing for a family, or of finding some satisfaction in life in general. This is something that we see so often in the lives of people, this constant grasping greedily after things of the world. It really doesn't give a person the sense of satisfaction. Now unconsciously all of us have a desire to possess fully as much as our friends, possibly a little more. You can build

Our needs and our wants

some marvelous dreams with a mail order catalog. This spirit has taken hold of us far more than we realize, and the result of it is the fact that so many people are either completely over their heads as far as debts are concerned or they're working themselves to the point where they physically collapse or emotionally can't take the strain. Look at the number of people with ulcers and the number of people who get colitis and all the other kind of sicknesses which grow out of tension. Look at the number of people who are finding it difficult to make the adjustment in living with each other because of the fact that they are always striving for more. There is little contentment today, and it's for that reason too, that there is so little gratitude. The discontented man is never really thankful. It's only when we see the gifts that have been allotted to us and that these gifts are adequate for our needs, even though they don't supply our wants.

Now there is another way in which I want to apply this thought. I find so often when people talk about prayer that they lose sight of the fact that God has promised that He will supply all our needs and here they are having troubles, or sickness, or losses, or distress, and they feel that they can't bear the burden because they think God should somehow or other take away their sickness and take away the thing that causes them distress. Now if we take this rule and really believe that God supplies our needs, not always our wants, possibly we should begin to see life a bit more in this light, that God is not going to allow us to be tested beyond that which we are able to bear. Testing may seem to be too severe for us, too hard to take, but are they really? Doesn't God know what He is doing when He sends the loss of a loved one, or afflictions in life? Are we questioning whether God really is ruling well? This is the danger into which many people fall. We say we are going to pray and God is going to heal us, and we hope that God will, but if He doesn't, are we going to complain, are we going to sit back and feel sorry for ourselves, are we going to blame the doctors because they don't have the right kind of means to cure a person? We see it so frequently in people who have been hospitalized, maybe several times, and then they come into a hospital once again, possibly a place like ours, and they ask the question, "Now why, oh why, must this be? Why does God deal this way with me?" In this kind of questioning we wonder, "Is God really fair? Is God really fulfilling His word?" I think He is. It's merely the fact that we don't have the courage to face what God sends. Now I know you are bound to say somebody who is healthy and well can easily talk, but this is the teaching of Scripture. This is what God Himself has shown to us, that our needs will be supplied, not always our wants. It takes a good deal of grace to say with Paul, "I have learned in whatever state I am therewith to be content." Or, as he writes to Timothy when he said, "If we have food and clothing, we should be content." The great problem in America is that we worry too much about the things we want and we're not quite ready to accept that these are not things that we need, but things that we want. These words were in response to a letter I received. I'm not at liberty to read the letter, but I feel that in that person this was the basic problem, the wants far outreach our needs.

OUR THOUGHT FOR TODAY: I like that little verse of the song that was written over a century ago:

Oh thou whose bounty fills my cup with every blessing,
I give Thee thanks for every drop
The bitter and the sweet.
I praise Thee for the desert road and for the riverside,
For all Thy goodness has bestowed and all Thy grace denied.
I thank Thee for the wing of love which stirred my wordly nest,
And for the stormy clouds which drove me trembling to Thy breast.

The taking of human life or a human person, which is already complete from the point of conception, is God's prerogative and not man's.

Judge Gillens, of the Michigan Court of Appeals, responded to the NACPA testimony from a legal point of view. He claimed that it is the obligation on the part of the government to protect each person from the point of conception on. In fact the courts have judged in several incidents in favor of the rights of persons aborted by accident. Such persons, who are aborted and live, but are injured, have been given the right

under the constitution to a law suit.

Rev. J. B. Hulst, president of the NACPA National Board and Campus pastor of Dordt College, climaxed the 1972 NACPA Congress on Friday evening with a stirring address on "Tomorrow's Task". He claimed that tomorrow's task calls for concentration upon the development of a Christian political mind, an analysis of the present political situation, and the raising of a banner around which God's people may rally. Further he claimed that such a task calls for courage against the vigorous opposition to NACPA's

stand, because Christianity in America is caught in the synthesis of liberal versus conservative, and because it is so late and apostasy is so great. He also contended that tomorrow's task calls for present. It marks a significant confidence". 1) because Christ has promised to be with us, 2) Christ's Kingship in the area of because in Jesus Christ we know politics. Those desiring further the truth (Word) concerning creation and redeemed reality, 3) be- write to NACPA, Box 185, Sioux cause we know the Word or Law Center, Iowa, 51250.

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THE PLAIN TRUTH ABOUT HERBERT W. ARMSTRONG

(By WALTER UNGER)

HERE IS THE PLAIN TRUTH about Herbert W. Armstrong — a suave, soft-sell cultist who has synthesized some old-time Judaistic heresies with some of the more modern aberrations of the Jehovah's Witnesses, Mormons, British Israelites and especially the Seventh-day Adventists. A close study of Armstrongism will reveal many true Biblical teachings, numerous half truths and some blatant untruths.

A brief synopsis of Armstrong's spiritual pilgrimage tells a great deal about him. He was "converted" early in 1927 in Salem, Oregon. The chief catalyst in this event was his wife. Through a neighbour lady, Mrs. Armstrong became convinced that the God-ordained day of worship was the seventh day. She also became convinced that only through obedience to the Ten Commandments could

one gain salvation. The instructive neighbour was a former member of the Seventh-day Adventist church and a member of a splinter group called the Church of God (Adventist).

Herbert fought his wife's religious views branding her a fanatic. Finally, he was angered into an intensive personal study of the Bible to prove her wrong. After disproving the theory of evolution and providing for himself a basis of belief in carefully researched proof of the existence of God and the divine inspiration of the Bible, Armstrong believed, to his utter amazement, that the New Testament did, indeed, command Sabbath observance.

This spiritual search occurred while Armstrong was still smarting from his third business failure as an advertising executive. Now he was further humiliated by

having to admit that in spiritual matters his wife was right and he was wrong.

The greatest battle of Herbert Armstrong's life occurred early in 1927. Finally, after six months of research and study, crushed in spirit, he repented of his breaking of God's law, threw himself on God's mercy, and gave himself to Christ. Shortly after this, he learned about the necessity of baptism and how one received the Holy Spirit through this act (at least so he was led to believe).

Independence Begins

The new convert identified himself with the Church of God, Adventist (Stanberry, Missouri), and when this group split, with the offshoot, renamed the Church of God (Seventh-day). This latter group ordained Armstrong to the ministry in 1931. However, when some Church of God officials took exception to certain aspects of the new minister's preaching and his practice of baptizing people before they had been given a complete education about God's Law, and before they had been instructed against eating pork, Armstrong took himself off the payroll of the denomination. This act, he says, was the turning point of his whole life.

Armstrong's independent ministry began in the summer of 1933. At first, lectures were held in a one-room schoolhouse close to Eugene. By the fall, twenty to thirty people who had been attending these lectures united to form a new Sabbath-keeping Church of God with Armstrong as their leader. The World Tomorrow radio broadcast was begun the first week of January, 1934 and that same month the first issue of *The Plain Truth* magazine was run off on a borrowed mimeograph machine. The church was named Radio Church of God. It has recently been renamed the Worldwide Church of God.

The original local work in Eugene has gradually expanded into what Armstrong plans to make a globe-encircling operation. That there has been dramatic growth one cannot dispute. The Armstrong message is now carried on some 400 radio and 99 T.V. stations. The slick, 48-page, multi-colour *Plain Truth* magazine has now reached a circulation of 2,100,000. A second free, quality magazine, *Tomorrow's World*, has a circulation of at least 800,000. Ambassador College, begun in 1947 with four students and eight faculty members, has expanded to 1,400 students on three campuses (California, Texas and England). A free correspondence course lures thousands into the cult. Scores of books and pamphlets help spread the message.

The Worldwide Church of God holds Saturday meetings in 200 major centres in Canada and the United States. Baptized membership is approximately 70,000, of which 10,000 are overseas converts. The use of paid advertising in leading magazines draws thousands of inquiries to Armstrong headquarters. Double page, multi-colour ads appear in the March and April, 1972 issues of *Reader's Digest*.

(Continued on page 12)

THE REFORMED ECUMENICAL SYNOD IN AUSTALIA

(Continued from page 1)

Lord's grace. However, it looked as if we asked the Lord for the impossible.

It is difficult to describe the feelings of the committee members when in the meeting of the next morning the impossible had indeed become possible. The controversy had vanished and the Lord had restored the unity, also the unity in thinking. It was marvellous. We had found one another and the way had been cleared to continue further discussions. However, before doing so, the committee once more united in humble thanksgiving to the Lord, Who had wrought a miracle.

When later the report of the committee was discussed at the floor of synod, all the recommendations of the committee were accepted, except for one. And this was a crucial one. At first this seemed a little disappointing. However, the committee was able to convey to the synod the spirit in which the committee had met. The committee had prayed for the impossible and God had moved in a mysterious way. To pray for a relaxing of the race problems, seems to be praying for the impossible. The Lord had shown in the committee meetings that the problems of South Africa are not solved in our discussions but can only be solved if we dare to lay these problems down at His feet. This may sound as a bold statement, but instead of discussing race problems and criticizing South Africa for it, we should in fact pray the Lord for the impossible in that country. He alone can build the bridges and heal the wounds.

The matter of race relations is a delicate matter, not only in South Africa, but in most countries of the world. I believe that the RES made an important step forward when it added to the resolution:

"In her pastoral ministry the church should strive to eradicate attitudes of racial superiority and racial prejudice by leading her members into full Christian maturity in race relations. This

should be done urgently, persistently and patiently."

the following amplification:

"True love among men requires that we should accept our neighbor of whatever race or culture as a creature of God, created in His image. We must be able to put ourselves in his place, in order that we may be able to understand how we ought to act towards him under all circumstances.

"It is the calling of the church to point out to its members, the government, and fellow citizens, the ethical principles which are demanded in regulating relations of groups and nations.

"Combating racial superiority, discrimination, and racial tensions is not a one-sided matter which is the responsibility of one side only towards the other, but is a problem which should be grappled with by all concerned. It is the common and mutual calling of all Christians. Various practical suggestions which could be implemented in this respect: (a) Giving due attention to this matter in sermons; (b) Giving attention to it during pastoral visits; (c) Discussions at church council meetings; (d) Contact on the local level between clergy of the older and younger churches for discussion, Bible study, prayer, etc."

It is, of course, one thing to adopt a resolution, but quite another thing to practice it. However, the sincerity with which the delegates spoke, including those of South Africa, has convinced me that the message is understood and that the churches have to and will do something with it.

Besides the above, the RES commented also on common worship and adopted the following resolution:

The resolution on common worship was amended as follows: "The unity of the Body of Christ should come to expression in common worship, includ-

ing the Lord's Supper, among Christians regardless of race. It may be that linguistic or cultural differences make the formation of separate congregations often with their own type of preaching and worship advisable; in these cases it is wise not to force an outward and therefore artificial form of unity but to recognize the differentiation within the circle of God's people. Even though different churches for different indigenous groups may exist, no person may be excluded from common worship on the grounds of race or color. The worshiping together of people of different races is a sign of the unity of the church and the communion of saints and can be a Christian witness to the world."

The delegates from South Africa went home after the synod with a message, or rather a mandate. According to their own statement something has to be done, something more than talking or legislation. The churches seem to feel the urge of the Word of God to accept one another as equal children of the Lord, regardless of colour or race. What should be done and how it should be done is still an open question. However, the conviction that something should be done, is a remarkable step forwards. "Would anything be too hard for the Lord?" If the churches in South Africa and everywhere where race relations should be improved, turn sincerely to the Lord to show them the way, then the churches can be an impressive and convincing example in their countries.

"Would anything be too hard for the Lord?" Would race-problems be too hard for the Lord? The committee on race relations of the RES received the answer. They are not. But it could be that the Lord is waiting for the prayers of His people, not to expect it from governments or laws, but from their God. Grace is the only open door when all doors are closed.

(to be continued)

FROM THE DESK OF REV. J. D. TANGELDER

Last March the Evangelical Fellowship of Canada held its annual meeting for the first time in the nation's capital. One of the major actions taken was the rejection of abortion on demand. The resolution declared that life begins at fertilization, and urged that legal rights be extended to the fetus. As a member of the General Council of the E.F.C. I do of course wholeheartedly concur with this declaration. This resolution is based on Biblical principles and is in line with what the church has taught during the centuries.

A sociologist wrote that "social engineers should realize that at times abortion can be a vital instrument of social control." This is a very dangerous statement; social control by man, play at God. This is going back to non-Christian philosophy. Plato sanctioned abortion when conception took place past the age-limits of the state-controlled procreation, because it was "an offense against religion and justice, inasmuch as he is raising up a child for the state." Aristotle also required abortion when state-allowed births were exceeded. Ancient Rome saw abortion in the context of the father's right to an heir. Septimius Severus and Antoninus prohibited abortion on the ground that it defrauded the husband, not because it was immoral or a murder. The Christian religion spoke out very quickly with respect to abortion. The condemnation of abortion as outright murder was soon in evidence. Tertullian declared "To hinder a birth is merely a speedier man-killing; nor does it matter whether you take away life that is born, or destroy one that is coming to the birth. That is a man which is going to be one; you have the fruit already in its seed." The Church Councils repeatedly dealt with abortion. Basil of Caesaria in Cappadocia, in his *Canons*, called abortion murder. In the Quinisext Council of 529, Canon XCI declared "Those who give drugs for procuring abortion, and those who receive poisons to kill the foetus, are subjected to the penalty of murder." The Christians opposed the practice of abortion. God's law was for them final and absolute. A man's life was not his own, nor the life of an unborn child.

The Canadian government has eased the abortion laws to the point, where local, three doctor committees, one of them must be a psychiatrist, may decide in favour of abortion if they are convinced the life or health of the mother to be in danger. Women's lib says that this is not enough. They demand full control as women over their own bodies, including the fetus, in conjunction with their doctors and husbands. The reasons for an unwanted child can be varied. They range from the financial to a dislike for children. The human factor is so much involved in the making of decisions. Should we revive the ancient pagan Roman position? Should we say that "abortion can be a vital instrument of social control?" Should we say that the foetus is without rights if the mother for any reason whatsoever says so? Dr. W. Fitch in his book "Christian Perspectives on Sex & Marriage" says about this modern trend, "One can very easily reach a position of infanticide even though the real act may be only that of twentieth-century feticide." I certainly agree with Dr. Heather Morris when she contended at McMaster University's Sex Fest '72: "A society that weighs human life so cheaply... is not a civilized society. A civilized society is judged on how it takes care of those who can't take care of themselves."

Life is precious in the sight of God. We have no right to take life. The unborn child has rights. The palmist wrote many centuries ago of his first beginnings in the very presence of God: "For thou didst form my inward parts, thou didst knit me together in my mother's womb. I praise thee, for thou art fearful and wonderful. Wonderful are thy works! Thou knowest me right well; my frame was not hidden from thee, when I was being made in secret, intricately wrought in the depths of the earth. Thy eyes beheld my unformed substance; in thy books were written, everyone of them, the days that were formed for me, when as yet there was none of them. How precious to me are thy thoughts O God! How vast is the sun of them." (Ps. 139:13-18).

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Ik geef mij over aan Gods almachtige leiding Gods waakzaam oog Gods luisterend oor Gods voorsprekend woord Gods beschermende hand Gods veilige wegen.

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inlichtingen

DE MOUNT EVEREST WORDT BEDREIGD

Volgens de Punjab Universiteit (India) zijn de bergmassieven van Noord-India en Zuid-China in beweging. Dit wordt veroorzaakt door natuurlijke processen in de aardkorst die er toe leiden dat het landmassief van India in beweging is en jaarlijks ca. 1,5 cm in noord-oostelijke richting wordt gestuwd. Het Himalayamassief is in dit proces opgenomen en dat uit zich in hoogtewijzigingen van bergen. De hoogste berg van de wereld, de Mount Everest, is nu hoger geworden dan de metingen uit 1962 lieten weten. Er zijn ettelijke meters bij, volgens de voorlopige meting van de universiteit. De hoogte bedraagt nu rond de 8884 meter. Het ziet er trouwens naar uit dat de groei van de Mount Everest zich voortzet. Niettemin wordt zijn positie als "hoogste berg van de wereld" bedreigd. Het staat vast dat in andere delen van de Himalaya hele berggebieden sneller omhoog worden gestoten, althans sneller in beweging zijn, als het gebied rond de Mount Everest. Als het proces zich zo voortzet verliest de Mount Everest het en worden andere bergen hoger. Welke berg dan de hoogste van de wereld zal worden is nog niet te overzien, mogelijk de Kintsjinjoenga. Het blijft echter afwachten want wat een stijging lijkt kan schijn blijken doordat in feite de omliggende gebieden dalen, zodat de betreffende bergen zelf niet omhoog komen. Maar hoe dan ook: het dak van de wereld is in beweging.

DE HIMALAYA BEWEEGT



Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheidsmiddel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

OP KERKBEZOEK BIJ DE RUSSEN

De Nederlandse gereformeerde predikant, Dr. P. G. Kunst is onlangs tot een der presidenten van de conferentie van Europese Kerken (Nyborg conferenties) gekozen. In die functie woonde hij in Rusland een Bestuursvergadering by. Dr. Kunst schrijft over zijn Russisch bezoek in "Kerk Informatie" als volgt:

Tweemaal in het jaar houdt het presidium van de Conferentie van Europese Kerken een vergadering om de ontwikkelingen van het kerkelijk leven in Europa te bespreken.

In 1971 viel de eerste bijeenkomst samen met de vergadering van de grote Assemblée die in Nyborg (Denemarken) werd gehouden; in het najaar kwam het presidium met de 22 leden tellende adviescommissie in Marseille samen. Tijdens deze vergadering kwam van Russisch Orthodoxe zijde reeds een verzoek om de eerstvolgende vergadering van het presidium in Rusland te houden. Er lagen tussen de datum van uitnodiging en die van de uitvoering vijf volle maanden; die bleken dan ook wel nodig om alle zaken te regelen. Een kerkelijke vergadering en dan één van dit type kan in het grote land waar de Sovjets regeren niet zo maar bijeengeroepen worden.

Het betekent wel iets dat de leiding van de Russisch Orthodoxe Kerk er in geslaagd is bij de regering medewerking voor deze bijeenkomst te verkrijgen, te meer daar men wist welke personen uit welke landen daarbij betrokken zouden zijn.

Een grote verrassing was bovendien dat ook een aantal dames mede genodigd werden en als gasten van de Russische Kerk welkom waren. Dat gaf natuurlijk wel de nodige extravoorbereiding, maar ook die leverde geen onoverkomelijke moeilijkheden op.

Vreemde zondag

In verband met de datum van het paasfeest in de oosterse kerken was de vergadering van het presidium in de tweede week na het onze en de eerste na hun paasfeest bijeengeroepen. We moesten daarom op zondagmorgen vertrekken en wandelden dus tegen de avond al in Moskou.

Daar kregen we de eerste verbazing te verwerken. Het was in een grote kerk avonddienst, wel te verstaan de DERDE dienst. De eerste is 's morgens van zeven uur tot even voor tien; van tien uur tot even voor één uur de tweede dienst en in de avond voor nog eens zo'n duur de derde. Daar STONDEN heel die tijd zo'n vijftienhonderd mensen de liturgie te volgen.

De hele dienst bestaat uit één reeks liturgische handelingen waarbij de mensen onophoudelijk zijn ingeschakeld. Ze antwoorden, zingen en litanieën almaar mee; één golvende, actieve schare. Onze grootste bewondering was wel dat er bijzonder veel jongelui bij waren. Later hoorden we dat de avonddienst de samenkomst bij uitstek voor de JONGE gemeenten is. Een beetje jaloers heb ik wel staan kijken naar zulke avonddiensten. De leidende geestelijke, die we later spraken, vertelde dat op deze wijze elke zondag in zijn parochie zo'n driemaal vijftienhonderd mensen te bijeenkomst. En met Pasen was het zo vol geweest dat de mensen bij drommen buiten de kerk de dienst stonden mee te maken.

Later op de avond bezochten we nog een andere orthodoxe kerk in een heel oud complex van de stad, een gebouw dat lange tijd niet in gebruik geweest is maar nu weer is opengesteld voor de eredienst. We troffen er minder mensen en betrekkelijk weinig jongeren; opvallend veel vrouwen.

In Moskou

Er zijn in Ruslands hoofdstad momenteel vijftig orthodoxe kerken in gebruik. Dit betekent op een bevolking van zeven miljoen bij lange na niet dat het kerkbezoekend volksdeel aanzienlijk is; toch hebben we met eigen ogen gezien dat er in deze communistische wereld waar overal de oproepen en reclame - achtige opschriften van vader Lenin te lezen zijn, een verlangen naar de kerk is gebleven. En er is voor hen die dat zoeken en willen, sinds de vijftiger jaren ook meer mogelijkheid gekomen om het openbare godsdienstige leven te vervullen. Ik moet daar onmiddellijk bij aantekenen dat dit geen vrijheid van religie betekent. Mijn indruk is dat de autoriteiten meer zien in samenwerking met de kerk dan in tegenwerking. Bovendien kan de Russisch Orthodoxe Kerk — dit in onderscheiding o.a. met de Baptistische groepen — door haar religieuze instelling gemakkelijker meegaandheid opbrengen.

Daar komt nog bij dat de bevolking van deze oostelijke landen geslachtenlang weet van druk en kruis. Wat weten wij ervan dat er in die landen langs de Oostzee kust na de Russische bezetting hele volks groepen zijn weggevoerd en nimmer teruggekeerd. Over de Oekraïne in het Westen is een golf van ellende gegaan. En bij de Duitse invasie van 1941 is een fakkelt van brand en verwoesting over de landen getrokken, waarvan de sporen nog altijd niet zijn uitgewist.

Midden in dit land ligt de wijd uitgespreide stad Moskou. We zagen deze metropool in de eerste lentedagen. In de parken alles nog in na-winterse kaalheid.

Moskou met zijn oude kern; een hoog ommuurd Kremlin in het

(Vervolg op blz. 7)

ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

IN ZIJN ARM DE LAMMEREN

Door
CORNELIUS LAMBREGTSE

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestaad ontplooft om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

(54)

Moejane helpt hem spoedig uit de onzekerheid. Ze krijgt een bundeltje kleren uit een lade van de kast in de hoek naast het raam en gaat op haar knieën voor hem zitten. Tervijl ze een hemd over zijn hoofd laat zakken, kommandeert ze haar eigen guust, die in de gang toe staat te kijken en te lachen, de deur te sluiten.

Het hemd is tamelijk lang, maar Fransje dwingt zichzelf er genoeg mee te nemen. Ondertussen speurt hij met kritische ogen naar de andere kledingstukken. Als Moejane vervolgens de onmisbare borstrok van het stapeltje neemt, trekt ze het per ongeluk omver. Dat geeft Fransje de gelegenheid om met één oogopslag te constateren dat de manchester bovenbroek een gelapte galbroek is. Dat is op zichzelf niet zo vreemd, maar die ene blik heeft tevens een bang voor gevoel bevestigd — die broek heeft net zulke zakken als dat ding dat Lappedief destijds voor hem gemaakt had. Zijn lichaam verstijft, zodat Moejane zegt: Allee, steek jen ermen es deur de mouwsgaten!

Moeder staat te zweten. Ze heeft het bang vermoeden dat dit op een scene uit gaat lopen. En ze weet niet hoe de zaak aan te pakken om dat te voorkomen. Bezwerend nerveus en op gemaakt opgewekte toon begint ze voor te spiegelen dat zodra ze thuis komen hij die kleren weer af kan doen. Die hoeft hij immers maar een steutje aan te hebben. En ze weet iets moois. Morgen mag hij zomaar zijn zondagse broek dragen tot zijn daagse gewassen en weer droog is. Maar zal hij er dan goed voor zorgen en er niets aan helpen?

Haar woorden hebben slechts een negatieve uitwerking. Zij bespoedigen eerder de ontwikkeling van het drama dat ze vreest en wil voorkomen. Fransje tracht nog steeds krampachtig bij zijn voornemen te blijven om niet te huilen. Maar dat kost hem zulk een bovenmenselijke inspanning dat zijn woorden als een uitbarsting klinken: Die broek mó'k nie aen! Die doe'k nie an!

Moejane frommelt de borstrok omlaag en vangt met de onderbroek aan. Dat doet de

maat overlopen. Behalve dat Fransje met één oog ziet dat die veel te lang is, heeft ook dat ding bovendien een vorm die hem met weersin vervult. Drie overgrote, vergeelde benen knopen moeten een veel te grote gup in bedwang houden en er zitten allemaal bruine roestvlekken in het goed er omheen. Hij weet heel zeker dat hij noch dat vieze ding, noch de lompe bovenbroek om zijn lichaam zal dulden. Het is best mogelijk dat hij er deze keer niet zonder een geducht pak slaag vanaf zal komen, maar hij is bereid dat desnoods te trotseren. Hij heeft het gevoel alsof hij voor de tweede maal voor een tuimel in een donker watergat staat. Moejane houdt aarzeland de onderbroek in haar handen en kijkt vragend van Fransje naar haar schoonzuster. Ze vermoedt dat hij, als achteraan komertje, grondig bedorven is, en ze bedenkt dat ze hem daar spoedig van genezen zou als ze hem eens een week onder haar vleugels had. Half verontschuldigend zegt ze: Ik ae aars gin goed mi. Je mô rekenen, Wullem is drie, vier jaer ouwer as um.

Fransje grijpt die woorden aan als een laatste strohalm. Hij roept: Dien broek is ommes vee te groot, en ik ae giniens galgen bie me!

Dat uitvlucht is niet geheel ongegrond, en beide vrouwen vermoeden dat zelfs hun onafscheidelijke spelden niet in staat zullen zijn hem in een enigszins presentabele plunje te steken.

't Is jammer dā Antje gin jonksje is, zucht Moeder. Dan wazzen me iniens uut 'n brand.

Moejane's gezicht klaart op. Ze oppert hoopvol: Of me zouden um eur goed an kunnen doen? Ie is toch ok zô laank nog nie uut de keuzen?

Fransje staart haar stomverbaasd aan. Weer in de rokken? Hij, die al zo groot is dat hij paard kan rijden en palingfinken helpen lichten? Zijn gezicht loopt hoogrood aan van schaamte en vernedering. O, welke boze macht heeft het op hem voorzien door hem voor zo'n nare keus te plaatsen? Waarom kan hij hier niet in zijn eigen kleren blijven rondlopen en pret maken met de an-

dere guust? Maar zijn kleren zijn doornat en bemodderd. En zo kan hij niet naar huis. Antje's kleren hebben althans geen onbeschaamd starende knopenogen en wagenwijde gulpen. Die hebben hoogstens kleine zwarte haken en ogen die bijna onzichtbaar zijn. Hij weet wel hoe die er uitzien. Wantje gaat net eender gekleed en op regenachtige dagen, als ze binnenshuis moeten blijven, doen ze voor de aardigheid elkaars kleren wel eens aan.

Hij ontspant zijn stramme houding en met een halfslachtige schouderbeweging geeft hij zich gewonnen. Weldra is hij veranderd in een boerenmeisje, maar dan met kortgeknipte haren. Hij heeft zelfs een witkatoenen onderbroek aan met twee valluiken die met snoeren omhoog gehouden worden. Maar die is in elk geval niet zichtbaar. En hij heeft blote armen met pofmouwen die net over zijn schouders reiken.

Er zijn talloze kleine plooitjes in de zwarte en witgestreepte schort, en die plooitjes zijn er met veel zorg zo in genaaid dat ze om de beurt een rijtje witte en dan weer een rijtje zwarte streepjes vertonen. Het is een schort die bij de zeeuwse dracht hoort, en een voorloper is van de veel langere schort die de grote vrouwen later dragen. En al zegt Fransje halfvuldig: Wat geef ik erom! hij weet maar al te goed dat hij nogmaals een vlag van spotgelach zal moeten trotseren van de guust, en over een steutje nogmaals als de grote mensen en Vader thuis komen.

Daar lopen een lange man, een veel kortere vrouw, en een klein jongetje door de vredige avondstille. Dat zijn Vader en Moeder en Fransje, al ziet Fransje er dan als een meisje uit op een afstandje. Fransje is moe van de drukke dag. Straks zal hij vragen van Vader hem dragen wil, maar nu nog niet. Hij loopt nog een poosje te bewijzen dat hij groot is, niettegenstaande zijn keuzen en de vernederingen die hij deze dag heeft moeten ondergaan.

Een eindweegs volgen ze dezelfde dijk waarlangs Moeder en Fransje gekomen zijn, maar naderhand dalen ze omlaag en slaan een binnenweg in die tussen de velden loopt. Vader en Moeder maken zo nu en dan een opmerking over de stand van de gewassen in de polder. Alles staat er zo prachtig bij. De suikerbieten zijn al zo groot dat de glanzende bladeren van de ene rij die van de andere reeds aanraken en de kale grond ertussen niet meer te zien is. De vroege aardappelen staan al te bloeien. Het vlas zal binnenkort beginnen. En de tarwe staat trots recht op met stijve groene aren in de top.

Een late merel zit op een damhek zijn avondgebed te zingen. Wanneer het drietal hem te dicht nadert, zegt hij gauw amen. Hij laat zich van de paal vallen, vliegt een heel eind laag tussen de wanden van een sloot, en verdwijnt dan in de verte. Een wazige nevel weeft een dun laken over de velden, net alsof dat voldoende bescherming zal zijn tegen de koelte van de zomernacht.

Opeens staan ze voor het wonder van een bloeiend papaverveld. Het is alsof de zomer vergeten heeft hier een groot vierkant stuk sneeuw op te ruimen van verleden winter. Fransje geeft een schreeuw van verrukking. Zo iets schoons heeft hij nog nooit aanschouwd. Die zee van witte bloemen herinneren hem aan het middengedeelte van de kerk als de vrouwen hun grote mutsen op hebben.

Hij vraagt of hij een ruiker van die prachtige bloemen plukken mag, en dan herinnert hij zich opeens dat hij zijn bos margrietten vergeten heeft mee te nemen. Maar Vader zegt dat die bloemen dadelijk uitvallen als je ze plukt. Bovendien zou de boer van wie die papavers zijn er heel niet op gesteld zijn als iemand die zou plukken. Het spijt Fransje wel, maar hij respecteert het eigendomsrecht van de rijken.

Hij vraagt of Vader hem eens opbeuren wil, zodat hij die witte zee beter in ogen-schouw kan nemen. Als dat verzoek ingewilligd wordt, nestelt hij zich meteen zo geriefelijk, dat Vader de verborgen reden begrijpt. Hij plaatst Fransje op zijn schouders en houdt zowel een voet als een hand in elk van zijn grote handen.

Fransje wil weten wat de boer met al die bloemen doen moet. Niets. Die veranderen in grote zaadbollen. Wat is maanzaad? Daar maken de mensen olie van. Neen, geen petroleum, maar een vettige olie. Wat doen de mensen daarmee?

Fransje heeft nog meer vragen — over de enkele late vogels die zich naar hun nesten of schuilplaatsen spoeden, over de eerste sterren die in de avondhemel springen, over de kikkers die hun avondconcert in sloten en krekken beginnen . . . over van alles en nog wat. Maar het antwoord op zijn laatste vraag hoort hij niet meer. Want dan bergt de avondvrede ook hem veilig onder haar vleugelen.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

CALVINIST-CONTACT — SEPTEMBER 18, 1972

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VAN DOMINEES EN GEMEENTEN

(Vervolg van blz. 7)

En zo deed hij 23 April 1876 intrede in zijn geliefd Reitsum met 2 Cor. 3:5: "Niet dat wij uit onszelf bekwaam zijn iets als ons werk in rekening te brengen, maar onze bekwaamheid is Gods werk". Als een vader tussen zijn kinderen heeft hij van die datum af tot zijn dood toe in Reitsum gewoond. In de strijd, die zich al spoedig tijdens zijn tweede Reitsum periode in de Ned. Herv. Kerk begon af te tekenen, was zijn standpunt bepaald. Hij onderschreef met zijn kerkeraad van harte de conclusies van het Gereformeerd Kerkelijk Congres, in April 1883 te Amsterdam gehouden. Ook nam men te Reitsum het besluit om alleen Gereformeerde leraars te laten optreden. En toen in Amsterdam de tachtig kerkeraadsleden waren geschorst, verklaarde de Reitsumse kerkeraad zich eens geestes met de geschorsten. Ploos schreef naar aanleiding van deze schorsing: "De Amsterdamsche kwestie eenzijdig toegelicht", waarvan zes drukken verschenen en waarin zijn conclusie was, dat geveigen en ongelovigen nu uit eikander moesten gaan en niet langer bij elkander moesten blijven.

Zoals reeds gememoreerd was Reitsum de eerste gemeente in Friesland, die in Doleantie ging. De gehele gemeente volgde de kerkeraad in dit besluit, niet één is

er achter gebleven en dit is wel een der redenen geweest, dat de kerkeraad nog tot Augustus 1895 in het bezit is gebleven van de kerkelijke goederen. Ds. Ploos is in de pastorie blijven wonen tot de dag van zijn dood, wel een bewijs van de hoge achting, die ook de kerkelijke besturen hem toedroegen.

In die jaren heeft hij hard gewerkt in vele gemeenten in Friesland, tezamen met de predikanten J. C. Sikkels, J. Langhout, Dr. L. H. Wagenaar en anderen. In de laatste jaren van zijn leven ondermijnde de suikerziekte zijn gezondheid en 20 Januari 1895 preekte hij voor het laatst. Hij wilde emeritaat aanvragen, maar hij voelde de gemeente niet meer te kunnen dienen, doch kerkeraad noch gemeente wilden er van horen. De gemeentevergadering besliste eenparig: "Hij zal als Ploos van Reitsum sterven!" Deze aanhankelijkheid verklikte hem zeer. De 2de Augustus 1895 is hij overleden. Met hem daalde een man ten grave, die wel hoogst merkwaardig mag worden genoemd. Naast nauwheid van conscientie bezat hij een ongekunstelde vrolijkheid en een kinderlijke argeloosheid, en zo mag hij, mee om zijn innige, tedere, opgeruimde vaderlijke en tegelijk kinderlijke vroomheid een der aantrekkelijkste figuren uit het kerkelijk Nederland van de 19e eeuw worden genoemd.

"De Oude Garde!" Zo wordt dat geslacht aangeduid, die zich in de doleantie "van het synodale juk heeft bevrijd." Daartoe behoort

de Ds. Ploos van Amstel. Daartoe behoorde ook Ds. K. Fernhout, van wie we hier ook iets willen vertellen. Ook deze mag een bijzonder man worden genoemd. Hij heeft het langst van al die 61 dominees geleefd. Hij is 95 jaar oud geworden en heeft veel boeken geschreven. Ook veel gesproken. Zo heeft hij eens voor de studenten te Kampen verteld over: "Persoonlijke herinneringen uit de Doleantie". Een van de studenten, die hem daar heeft aangehoord, heeft jaren later een verslag geschreven over die causerie, en het is de moeite waard, daar iets uit over te nemen. Meer dan twee uur heeft hij toen verteld. Simpel, direct, zonder enige glorie- en-victorie drukte. Je vergat hem helemaal terwijl hij sprak. Je hoorde en zag hem niet meer. Maar voor je ging leven de achtergrond van die kerkelijke worsteling. Het diepe besef van de verantwoordelijkheid voor de ontzaglijke afval van de kerk; het benauwende schuldgevoel vanwege het dag in, dag uit moeten medewerken - ondanks alle verklaringen - aan het instandhouden van de gruwelijke zonde van de Christusverloochening, welke de kerk toen officieel en permanent bedreef; de wirwar van machten en krachten en listen, welke de gelovige ambtsdragers tot passiviteit of, erger nog, tot opzettelijk verraad trachtten te verleiden; de onkunde en indolentie van heel veel ware kinderen Gods; de eenzame strijd van de meestal zeer jonge en onervaren predikanten; Het worstelen in geloof en gebed om ondanks alle weerstanden en teleurstellingen toch trouw te mogen blijven; en vooral de grote blijdschap over Gods genade, die de overwinning gaf over alle vleeselijke berekening, halfheid, modeloosheid en vrees en Gods kerk en kinderen leidde in de vrijheid en de vreugde van de ware dienst van God - dat alles kreeg gestalte voor je door de woorden van Ds. Fernhout. Het

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Voor inl. schrijf aan D. Brinkman, R.R. 1, Bowmanville, Ont.

kwam bijna tastbaar op je af, het nam je helemaal in beslag.

Speciaal een paar dingen uit wat Ds. Fernhout toen vertelde, staan me nu nog helder voor de geest.

Na de gemeente van Buitenpost te hebben gediend kwam Ds. Fernhout in 1886 als predikant te Tzum. Toen de kerkeraad het beroep op Ds. Fernhout had uitgebracht gaf hij hem de verzekering, dat hij unaniem bereid was om terwille van de trouw in de vervulling van het ambt desnoods een conflict met de kerkelijke besturen te trotseren.

Maar wat bleek? Als de besturen hun dominee zouden aanpakken, ja dan zouden deze kerkeraadsleden zich niet laten ringeloren! Maar: de kerkeraad wilde tegelijk persé alles nalaten, waardoor hij in conflict met die besturen zou kunnen komen. Want toen die kerkeraad eens besloten had om enkele openbare goddelozen van het avondmaal af te houden en het goed tot de broeders doordrong, dat nu een conflict bijna onvermijdelijk was, trokken ze dat besluit weer haastig in. Ondanks het ernstige protest van hun dominee.

O zeker, zo verklaarde Ds. Fernhout, als de besturen mij uit eigen initiatief om een of andere anti - hiërarchische daad hadden "aangepakt", zouden deze mannen met friese koppigheid zich nooit bij dat vonnis hebben neergelegd. Maar deze ongehoorzaamheid aan de hiërarchie zou dan PUUR WERELDS VERZET zijn geweest!

Natuurlijk, het was voor Ds. Fernhout een kleine moeite geweest een conflict uit te lokken. En afgezien daarvan: ook als men als predikant in die dagen in alles trouw was in zijn dienst, kom een conflict zo maar ontstaan. Maar ook dan dreigde onmiddellijk het gevaar, dat in de kerk van Tzum een revolutionair sentiment t.o.v. die "ellendige besturen" de gang van zaken zou bepalen, en niet het geloof in de Zone Gods - ondanks alle preken en vermaningen van Ds. Fernhout. En dan zou, geestelijk getaxeerd, alles toch verloren zijn geweest.

Aan de andere zijde was het Ds. Fernhout ook onmogelijk zonder meer met zijn ambtelijke arbeid voort te gaan in het Ned. Herv. Kerkgenootschap. Want dat betekende een dagelijkse verloochening van Christus! Moest men niet zulke mannen als ambtgenoten behandelen, die ronduit Jezus Christus verloochenden? En was men niet verplicht aan het Avondmaal mensen toe te laten, die de Heiland daaraan per sé niet wilde zien?

En zo zat Ds. Fernhout naar eigen woorden "vast". Hij kon niet vooruit en ook niet achteruit. Toen Ds. Fernhout dit alles zo

indringend tekende ging voor ons leven, dat het er in de kerk des Heren zo angstig nauw op aan komt. En dat men daar zo gauw en zo gemakkelijk een VLESELIJKE weg kan inslaan. Als de doleantie toen in Tzum gekomen zou zijn, dank zij een "onvoorzichtigheid" van de Besturen of een "handigheid" van Ds. Fernhout, dan zou men overal - voorop in "De Heraut" - de mannen van Tzum geprezen hebben om hun geloof en hun trouw. En Gode zou geprezen en gedankt worden vanwege de grote daden, die Hij in Tzum had verricht! Maar het zou alles alleen maar slecht zijn geweest! Men zou daar ongetwijfeld, zoals men dat zegt, een "zaaksgerechtigheid" hebben gehad! Was "doleren" niet een goed werk? Maar tegelijk zou men een verschrikkelijke "persoonsongerechtigheid" hebben gedemonstreerd.

Dat leefde toen voor ons! Dat heeft Ds. Fernhout ons toen laten zien in de bittere ernst van de harde kerkelijke werkelijkheid. Ik heb dat nooit vergeten. Ik heb er in later tijd vaak aan gedacht. Je kunt in een kerkelijk conflict volkomen gelijk hebben en een vierentwintig-karaats zaaksgerechtigheid bezitten, en toch helemaal scheef staan tegenover God. Toch en tegelijk voor Hem leven en handelen in een zo grote ongerechtigheid des persoons, dat men Zijn toorn opwekt en zich alle zegen rooft.

En nog iets herinner ik mij uit de rede van Ds. Fernhout.

De boven geschetste nood waarin Ds. Fernhout verkeerde werd, zoals hij ons schilderde, vooral acuut bij de viering van het Heilig Avondmaal.

Ook in Tzum waren nog kerkse Christusloochenaars. "Modernen", die van de Godheid van Jezus Christus en van de verlossing door Zijn bloed niets wilden weten. Toch kwamen zij af en toe eens naar de kerk en dikwijls ook aan het Avondmaal. Onder de synodale hiërarchie kon een kerkeraad daar niets aan doen! Het was onmogelijk deze mensen van het Avondmaal af te houden. En deed een kerkeraad dat toch, dan volgde onherroepelijk het vonnis van de hogere besturen. Zoals ik reeds schreef wilde de kerkeraad ten slotte niet de weg der gehoorzaamheid op, de weg, die tot een conflict zou leiden.

Ja, in deze situatie zat Ds. Fernhout wel verschrikkelijk "vast".

Nu deden alle orthodoxe predikanten in die dagen wel alle moeite om "getrouw" te zijn! Het middel daartoe was: in de voorbereidingspreek zo angstaanjagend mogelijk tekenen hoe verschrikkelijk God zich vertoornde over allen die in ongelooft en zonden aan het Avondmaal zouden deelnamen en welke straffen hen wachtten, die in deze Gods wet overtraden. En men bezwoer de gemeente, dat alleen zij, die waarachtig in Jezus Christus geloofden toe mochten treden. Maar meer kon men niet doen! En als die openbare ongelovigen toch deelnamen aan het Heilig Avondmaal was iedere kerkeraad en iedere dominee machteloos.

En zo was het in Tzum! De harde, ongelovige, moderne boeren trokken zich van de boetpredikaties van hun dominee geen zier aan. Een als het Avondmaal werd gehouden, kwamen zij onverfroren naar voren en zetten zich, het liefst recht tegenover hun dominee, aan de avondmaalstafel.

Men kan zich voorstellen, hoe het een man als Ds. Fernhout te

moede was om zo onder volle eigen verantwoordelijkheid, te moeten medewerken, of op zijn minst schuldig te moeten worden aan de ontheiliging van s'Herens tafel.

Toen dit alles weer eens was geschied, kwam hij in diepe zorg over het gebeurde thuis. Hij wist het: hij had God weer verloochend! En toen hij de gang in kwam, riep hij uit: "Vrouw, waar moet ik naar toe? Hoe kom ik uit die gevangenis?" Onmiddellijk klonk er een stem achter hem: "Dominee, wai komen uit de gevangenis halen!"

Wat was het geval? Die morgen waren er "hoorders" in de kerk geweest van de dolerende kerk van Zwartsluis. Na de dienst liepen ze een eindje achter Ds. Fernhout aan naar diens pastorie om een onderhoud met hem te hebben. Dezen hoorden de uitroep van Ds. Fernhout en reageerden daarop zoals reeds verteld. Drie dagen later kreeg Ds. Fernhout het beroep en na een zware strijd nam hij het aan. Zijn tractement zakte van 3000 op 800 gulden.

Zo gaf God - als steeds - uitkomst aan een knecht die worstelde om in de weg van het geloof - alleen zijn Here te dienen.

Nog één ding van wat Ds. Fernhout toen vertelde wil ik memoreren.

Toen hij te Zwartsluis kwam wachtte hem een enorme taak. Van alle kanten werd hem gevraagd voorlichting te geven en te preken. Soms deed hij dat laatste tien maal in een week. Maar - aldus Ds. Fernhout - het kostte geen moeite. Het was alsof de teksten op je af kwamen en voor je open sprongen en hun rijke inhoud je gul aanboden! Waar je anders uren en dagen mee worstelde zag ik in die dagen in enkele uren. De Here deed Zijn Woord voor je leven met een duidelijkheid en directheid als ik voor dien en na dien zelden meer heb beleefd.

Eénmaal, zo vertelde hij, had hij zijn vrouw zien schrijven in die dagen. Dapper had ze de geweldige versobering van het leven, toen het tractement tot op één kwart was teruggebracht, gedragen. Eén keer werd het haar evenwel te machtig. Op een oudejaarsavond had ze NIETS meer in huis. En er moest nog zoveel gekocht en betaald worden. Haar man troostte haar door haar te wijzen op Hem, die altijd helpt - al is het op Zijn tijd. Toen hij de oudejaarsavondpreek had gehouden en weer thuis was gekomen, vond hij in de gang een envelop met een bankbiljet van duizend gulden! Hij heeft nimmer geweten, door wie God hem deze uitkomst schonk.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

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Als u tennis speelt, draagt U tennisschoenen. Als u wandelt, draagt u stevige wandelschoenen. En wanneer u werkt draagt u geschikte schoenen voor gemak en bescherming.

Bekijk uw schoenen goed, Maak zeker dat de hakken niet versleten zijn. Vervang gerafelde veters. En inspecteer ook of de zolen in goede conditie zijn.

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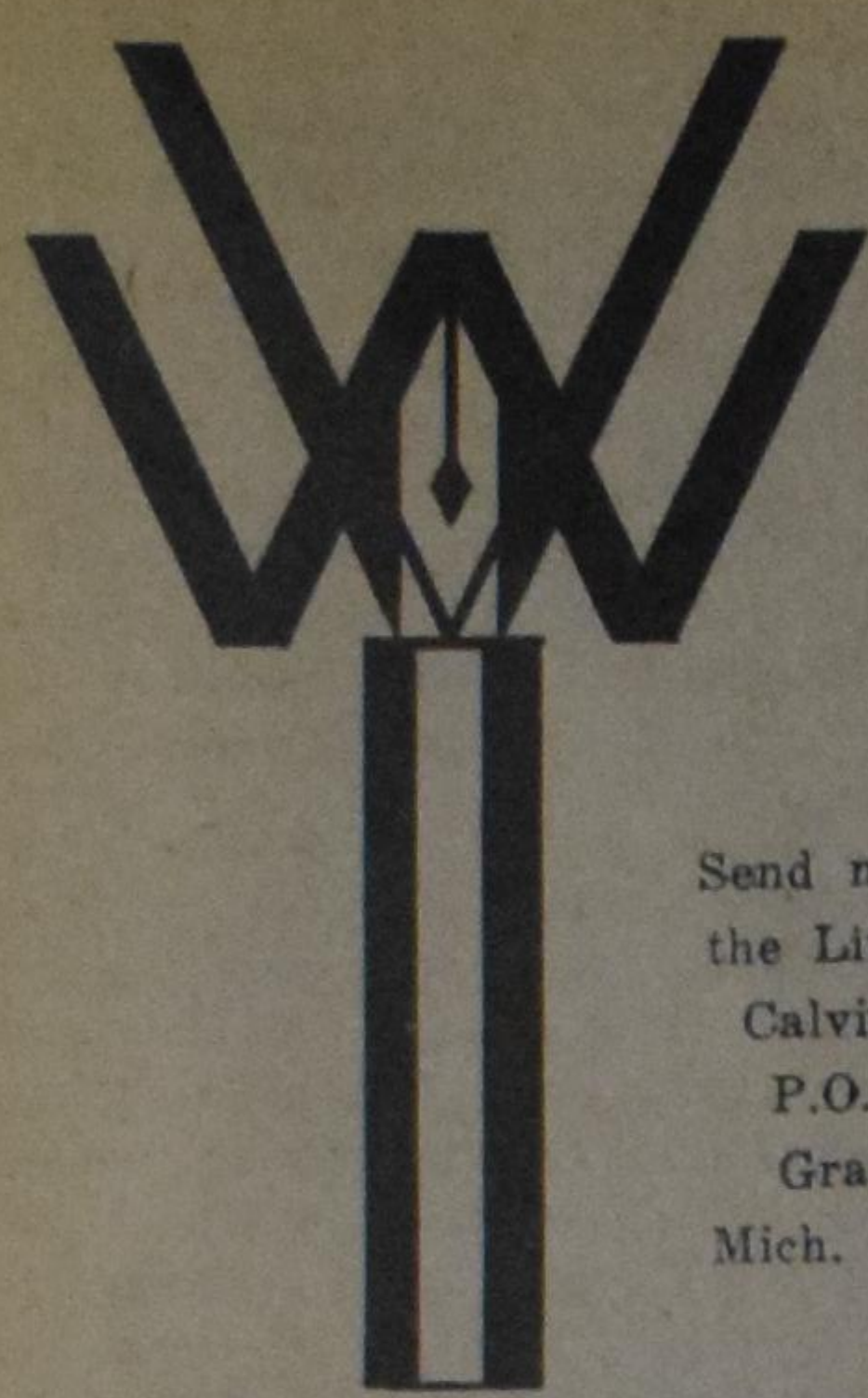


De Ruyter's Muisjes

KINDEREN ZIJN ER DOL OP

P. de Ruyter & Zn. N.V., Baarn
Hofleverancier A.o. 1860

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Young Writers

Send manuscripts to
the Literary Editor,
Calvinist-Contact,
P.O. Box 1269,
Grand Rapids,
Mich. 49501, U.S.A.

A Child's Prayer

The room was dark when I passed by,
I saw him kneeling there,
His eyes were shut, his head was bowed,
His hands were clasped in prayer.

"I've never asked for much", he said,
"I've been happy with what I've had,
But now I need some help my Lord,
To find my Mom and Dad".

"Aunt Mary said they went away,
But she can't tell me where,
And so I pray with all my heart,
That you will take me there".

Then he stopped, choked back the tears,
And when "Amen's" were said,
He rose up slowly to his feet,
And climbed into his bed.

It's been a year or more I think,
Since to the Lord he cried,
And climbed in bed for the last time
For that's the night he died.

Why did he die while yet so young?
Is a question you may ask,
And why was I there by that room?
What could have been my task?

God tells no one of his plans,
The reasons that He had,
But I was there to see the boy,
Go to his Mom and Dad.

Marlene Gaasbeek



(A Kind of Book Review...)

THE DEITY OF THE WAGON*

I

The name of the author is Hiley H. Ward. The name of the book is "Rock 2000". Page fifteen is about youth.

Stage one: A kid pulls a fire engine red cart. He has a few newspapers in his cart and some books. A word on the cart spells in black letters doctrine.

Stage two: The same kid pulls the same cart. He is no ordinary paper boy. He does not cause plop-plop sounds on porches and doorsteps. He is a collector. He collects Sunday School papers, church papers, dogma papers, pamphlets and tracts.

Stage three: The boy develops muscles. He strains his legs, but he still pulls the cart and still collects papers. The load is getting heavier.

Stage four: A boy, showing signs of becoming a man, pulls a cart. The cart is the same and the load is the same, only bigger. He bends his back and pulls with both hands. The load has grown over his head.

Stage five: A frustrated youth looks back at the load on the fire engine red cart. The cart is overloaded with books and newspapers. The wheels are bent and the cart is hardly visible. The load is twice as big as the boy. The boy looks skinny. His wiry body shows signs of despair.

Stage six: Something has happened. The papers and the books have lost their identity. They look like a mass of fuel for a fire. The boy sits down by the paper fire and warms his feet.

Stage seven: A boy, almost man, pulls a cart uphill. He looks relaxed. His cart is empty. There is no sign on his cart, but there is a slight swelling on his stomach; he has his belly full. Across the page, a sign: "Youth — Future is present."

II

The name of the author of book two is unknown. The book is a series of tales, myths, and stories about deities in a wagon, compiled about the fourth century, A.D.

Gunnar, the hero of one of the stories, finds that the god Freyr was held in much honor by the people. Every autumn Freyr would make his journey through the land to bless the season. Gunnar, moving along in the procession, gets close to Freyr's wagon, but not inside. When the opportunity comes, he seizes his chance to stop the wagon. Freyr comes down from the wagon to fight Gunnar, but loses and escapes. Gunnar has overcome the god and sets out to destroy the god's image. He puts on the ornaments of the god and goes around the land impersonating him. He gives a great feast and gains the favor of the people.

How did the Germanic heroes know there was a god in the wagon? They could feel it. The wagon would get heavy and that was the sign that the god was present within. But no one was permitted to look inside, or even touch the wagon.

III

In the third book, there is no cart and no wagon. The title is *Pilgrim's Progress*, the author: John Bunyan, and the time: 17th century. The hero is a man, called Christian, on an adventurous journey through life. He tries to work out his salvation by carrying a bag. He has read the Good Book and he knows death means him. Christian climbs the hill with great difficulty, because of the load on his back. What's his bag? His bag is "s-i-n-s". As Mr. Christian reaches the top of the skull-shaped hill, he drops all his hangups into a cave.

"Then Christian was glad..." says Bunyan (as was I at parting with the allegorizer).

IV

There is one more book, now being written. The author is: You. The time: Now. The struggle may be something taking the place of a fire engine red cart, an ornamented wagon filled with deities, a tinker sack, or maybe just a fast automobile. The question is how to develop the book into a good story. The basic elements are present. You have developed the main character, and you have him involved in several crises and conflicts. You are moving toward a climax and you need a resolve for your story. Maybe you ought to try one of these possibilities:

One: Try tipping the cart or climbing the wagon. "Won't work," you say, "Future is present, remember?"

Two: The bag! How about leaving the main character holding the bag? On second thought, that won't work either. The device has been overdone. You must try something original, something more creative.

Three: How about ditching the two-headed monster in the cart, in the wagon, in the sack or in the fast car? The monster of wishing and not wishing, of thinking and not doing, of wanting to get there and stepping on the brake at the same time — in short, of doubt. But that's the main conflict in the story, you may object. Without that, the story just falls flat. It will be just like a pretty fish in clean water; no excitement.

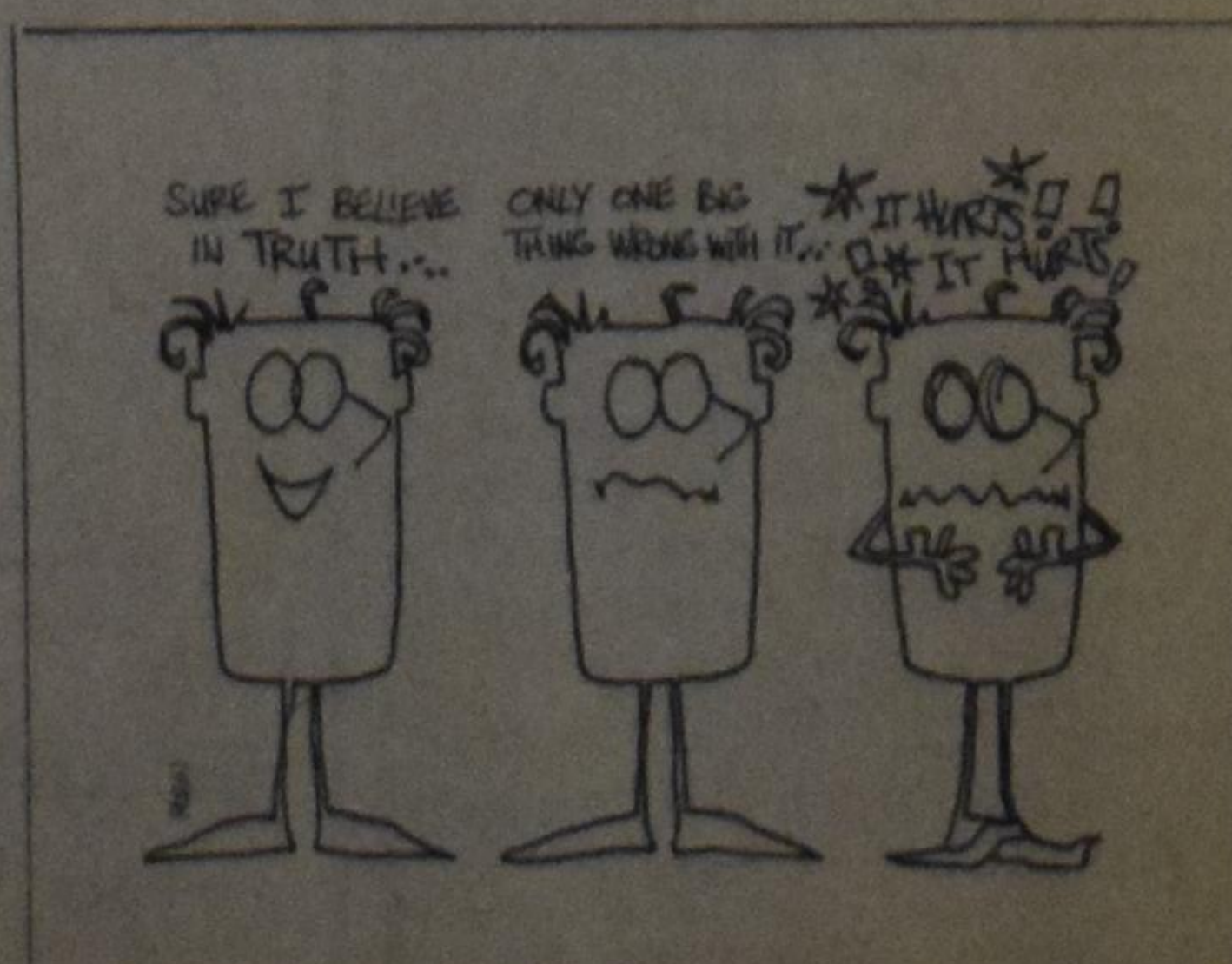
Try four: Get a new motivating force for your main character. Try the anti-hero, maybe make him the new force. "Not dramatic," you say, Not dramatic? Maybe you ought to really watch Him at work in your story. He is one who reads your conflict, who watches you reach the climax of dramatic action, and who steps in when you're sweating out your crisis.

I'm sorry, but I cannot finish a review of a book that has not yet been completely written. The best I can do is to read you as you go along. Off-hand, I would say that your best bet is to try to resolve your story by choosing possibility four. Actually, that is the only possibility for your story. Introduce the Anti-Hero right where you are now. Get Him, get Jesus, to take the load off your back, off your hands, off your mind.

Well, I should not be telling you what to do. It is, after all, your story, your resolve. Yet, somewhere I see a figure looming with hands reaching out to your story. It seems as if He is saying: "Please, don't leave Me hanging."

— Cor Barendrecht

*Reprinted from *The Boulder Fish*.



COMMENTARY ON FIRST PETER

By Robert Leighton

Grand Rapids
Kregel Reprint Library, 1972
511 pp. — \$8.95

Reviewed by Rev. L. Mulder

The author of this commentary was born in 1611, son of a Presbyterian minister who was put to death by King Charles I of England. At first he was a Presbyterian minister himself and professor of Theology at the University of Edinburgh. He was persuaded by Charles II to join the Anglican church and became archbishop of Glasgow. His hope to bring Presbyterians and Anglicans together again never materialized, instead the persecution of the Puritans continued in Scotland. Deeply disappointed Leighton resigned from the ministry in 1674. It has been said that there is no expository work in the English language equal to this practical commentary on First Peter.

If you wish to read a thorough, verse by verse, commentary on this small Bible Book, filled with all manner of homiletical hints and practical applications, this is it. Every aspect of the Christian faith and life is set forth in immense detail as I Peter is seen in its interrelation with the whole of the Scriptures. Leighton was Presbyterian to the core; fulminated in his writings against the abuses of the Catholic faith and never tired of confronting the believer with the force of God's Word.

We may well stand in awe at the accomplishments of a Reformed commentator who 350 years ago crawled through I Peter and explained it with a clarity of which we should be jealous in an age of confusion and pietism. The publisher has done a service to those who hold the Reformed faith dear and wish to contend for the faith while standing on the shoulders of those who have fought that battle in times past. The reading is not easy, the language is somewhat ancient and the explanations a bit too lengthy for those in a hurry; nevertheless it well worth your while if you search for gold.

☆

Labor Problems in Christian Perspective, edited by John H. Redekoop. Grand Rapids, Mich.; William B. Eerdmans Publishing Company. Reviewed by Rev. James Joosse.

This book consists of twenty-six essays or articles written by men who wish through this to express "...their conviction that the Christian ethic is relevant to

labor problems in contemporary society", and to "...suggest attitudes and actions which will bring about some progress and understanding". The list of authors is impressive and strongly suggests competence to provide valuable insight into the subject under discussion. It includes the names of labour leaders, politicians, educators and theologians.

The title of the book may prove somewhat misleading to the reader concerned with philosophic or definitive precision. The title suggests a reasonably clear and unified understanding definition and application of "Christian ethic" and "Christian perspective" derived from their source, i.e. the Christ-Word revealed in the Holy Scriptures. Several of the contributors do clearly make this their foundational reference but some are obviously lacking in this regard. Consequently analysis and conclusions rooted in the differing pre-suppositions of the authors differ quite radically in many instances. Permit me to cite a couple of examples.

"The essence of industrial relations is conflict... In this conflict situation the legislator is concerned that both contestants shall have the equivalence of powers..." (Pp. 11-12) while another contends that "The Christian community must proclaim a different dimension, a new man. That new man is not new in what he reacts against but, denying his old self in his obedience to a new Lord. His thoughts and actions are determined, not by conflict with his opponents but by allegiance to God's Word" (Pp. 296). A third writer asks our attention, among other things, for the following: "Something should be said about the much maligned closed shop and the right to refuse to pay union dues... If you are working in a plant where a union has been certified by the government as the majority representative of the employees, then you have a duty as a Christian to make a contribution to the support of that union... There are Christians who would like a little union all of their own, uncontaminated by those sinners over there..." (Pp. 63, 64). Then again we read quite the opposite when another expresses his view on this fundamental issue, "The freedoms of association and religion guaranteed by the Canadian Bill of Rights must include a worker's right to withhold financial and any other kind of support from a trade union which acts contrary to his convictions. A Christian must not be compelled, for example, through the payment of dues to a secular union, to help finance and an organization which represents the very antithesis of his beliefs" (p. 178).

Such examples could be multiplied relative to almost any aspect of the problem dealt with. The reader must therefore not expect a spiritually united front in that address to this immensely great issue but a variety of proposals

☆

HOPE FOR THE FAMILY

By Arnold DeGraff, Paul C. Schrotenboer, John A. Olthuis, Gordon Spykman, and Hendrik Hart.

Wedge Publishing Foundation,
1971.
Toronto, Ontario
52 Pages — \$1.25

This booklet contains five essays about the family of the past, present and future. These essays were originally given as part of the Discovery I lecture series of the AACs. This paperback was printed in the hope of offering help to modern families in their struggle for survival.

The title of this booklet is optimistic. It speaks of hope for the family. The content of these essays, however, might leave the reader in a mood of hopelessness. A rather bleak picture is drawn of the modern family, at times grossly exaggerated. Many subjective, general statements are made about the so-called crisis in the family, but no documented evidence is presented to substantiate the charges. Competent sociologists, psychiatrists, family counsellors and social workers are not given a hearing at all. Struggling husbands and wives, fathers and mothers will find little here to help them in their important tasks of building solid Christian homes.

—Michael De Vries

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Eumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

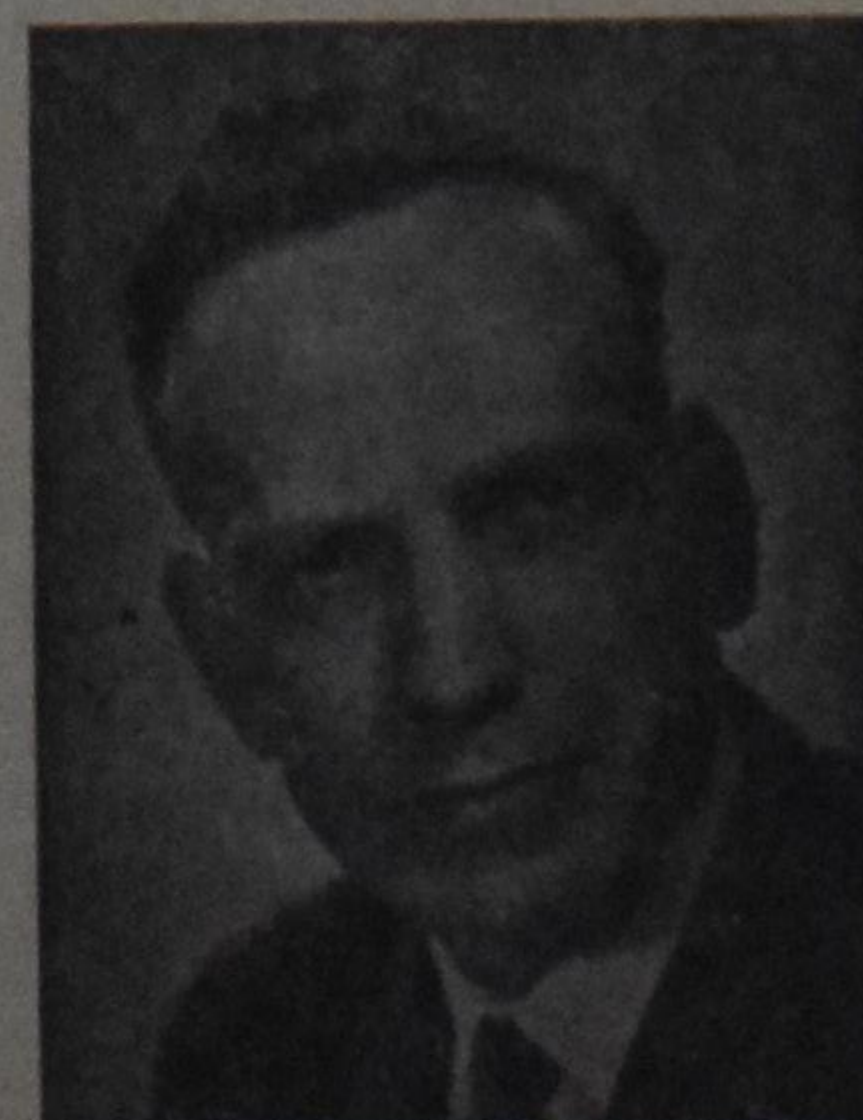
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WOODSTOCK

This is my commandment
That you love one another
That your joy may be full . . .

THAT YOUR JOY MAY BE FULL

The telephone rings.
"Hello . . . Call Help".

And over the line comes the voice of old age — a widow or widower who is disabled, or lonely, a husband who has heart trouble, or a wife whose hands shake too much to do housework any more

"Could someone come over and paint my porch? It's become cracked and peeling with the passing years. . ."

"Have you a young man who could help me mow the lawn and perhaps do a little bit of weeding in the vegetable patch?"

"I haven't had a hot meal for a long time. . . My wife died. . . and I'm afraid the house is rather dirty. Have you someone who might be willing to help me?"

Sometimes, the voice is loud and cracking. . . the voice of a deaf person; sometimes, hesitantly struggling. . . the voice of one who is almost too proud to ask, one who has, perhaps, asked for help before, and has been refused.

"Yes, of course we can do it," they hear in reply. "How about tomorrow afternoon at one o'clock?"

"Just time enough to make a cup of coffee before the phones start ringing," I say to myself, and plug the kettle in. The water boils noisily as I flatten my map

of Woodstock's streets, on the blue - rose tablecloth. The phone rings and I take a quick sip before answering.

"Good morning, 'Call Help' . . ."

"Yes . . . good morning. I heard the last part of a radio interview about your group and managed to catch the phone number, but that's about all . . . Can you tell me more about 'Call Help'?"

"It's an Opportunities for Youth Project."

"Exactly what is this Project?"

"Well . . . we hope to help senior citizens and other persons who aren't able to help themselves for various reasons, either financial or physical disability, or age."

"Well, what kind of help do you give?"

"Virtually anything that you need done . . . house cleaning . . . painting . . ."

"How much does it cost?"

" . . . The service is free. The government pays us a fixed weekly salary."

"That certainly is a worthwhile project. But whatever made you think of it?"

"Well, Woodstock, like a lot of small cities has people who've spent their lives working to build up the communities in which we now live and then retire, only to find themselves forgotten, lonely and isolated. We feel that it is wrong to dump them like obsolete

and non-productive machines or indifferently let the government take care of them. FOCUS (Federation of Christian University Students) decided to respond to the Federal Government's challenge that young people ACT rather than criticize in their effort to change society. We decided, when we designed it, that 'Call Help' would point to the message that we are all our brother's keeper. We want our message to be one not of welfare or handouts but of human concern reflecting to others the love that Jesus gives to us."

"I think that's marvellous! Much better to see young people working for the community than hanging around on street corners . . . I wonder if you could help me too? I'm 78 and have recently had a stroke which has partially paralysed my right side . . . I need my windows washed badly. My name is O'Grady."

"Sure . . . Let's see now, Mr. O'Grady . . . Hmm . . . Would Friday at 9:00 a.m. be OK?"

"Fine."

"Good, See you then."

I mark the name and address down. The coffee is cold; just as the kettle starts to boil again . . . the telephone rings

"Good morning 'Call Help'."

It is quiet here. I am glad to be away from the horn tooting, colour slashing section of noontime-downtown. The land comes, rolling over me Moving hills, skipping like little lambs in the fresh sunlight, bend their way down to the gentle pond, unfold it and move upwards, out of sight again.

Thoughtfully, I pause a minutes. . . Her son was really the moment, trying to choose one of rich. He used to drop off raspberries because he knew she liked them."

"Was she a Christian?"
"I don't know".
Her honest blue eyes spoke her own hesitancy. "I'm still struggling myself with what it means to be a Christian. . . I mean, is being a Christian to confess Christ as Lord, or is it to live that confession? . . . She said she was a Christian but didn't really seem to live it . . . She was pretty much attached to material things . . . and she was so afraid. . ."

Mmm, this orange is good. . .
I spoke to her about Jesus whenever I could. You know, I really got to love that lady. . . doing things for her . . . I confided things and asked for her advice too . . . and I got to feeling free enough to put my arm around her and telling her of my happiness at seeing her, in the mornings. Finally when Call Help got too busy I had to ask an outside girl in . . . She could afford to pay . . . On Monday, I stopped by, to introduce the new girl. I heard then, that she'd been rushed to the hospital . . . that she'd died of a stroke, that weekend. . ."

"You're kidding!"
"For a few days I worried that I hadn't done enough. I went over the times in my mind we'd talked of God's love and I remembered struggling in the warm darkness of the night with the weakness of my own faith, my own witness . . . praying that He would use me, that she might see Christ through me . . . and I came to trust that God would work in me. I felt burdened enough to write a sympathy card to her son . . . And thank God! I received a note thanking me and the Call Help group . . . He said he'd never seen his mother as happy and at peace the way she was those last few weeks! In this way God assured me that Mrs. Morton did receive life. . ."

"What've you got?"
"Baloney and lettuce." She chomps into it. "You?"
"Peanut butter."

"Oh, ugh. . ."

"I got a letter of thanks, today," she says. "From the son of the lady who died last week. . ."

"Oh?"

"Mrs. Morton. She was 78 and partially paralysed. When she became sick, she asked one of the Call Help people to help her a bit and so I was sent. The first time I saw her, I was amazed by how thin she was — she had white hair and was growing crooked . . . had sort of a hunch back. I soon found out that she was desperately afraid to be alone. . . I think she had a premonition of death coming. . . I used to cook breakfast for her but she rarely liked what I'd made, even though it was what she'd asked for . . . she'd just put it aside and take crackers and milk instead . . . said to me once that her son told her she was impossible to please."

"Didn't her son come to see her?"

"Her neighbours and her son were really good in checking up on her but they'd only stay a few

was the strongest backer of the projects and members of the congregation responded to this challenge. As far as the Youth Hostel is concerned, a plumber in the congregation donated the installation of the showers for the hostel, a farmer regularly gave milk, another eggs and vegetables, a factory worker cheese, a lady her garden flowers, another an electric frying pan. . . and so on.

People looked at these things happening and as the summer ripened, more and more found their talents were needed and more and more responded to the challenge. They're getting excited about it now. We could pool our gifts all year . . . reaching to others . . . Some of us could use our farms not only as a place to make a living but also to help a young one who is trying to kick his drug or alcoholic addiction with some work in a quiet, peaceful surrounding.

Couldn't our business also employ some so - called unemployable persons? Perhaps one mother could babysit the children of several other families so that these mothers could visit the poor and lonely. Just think of the manpower that would become available!

"Lord, is this how You want us to take care of the sick and lonely, like your early churches did? Is this perhaps Your way of making us, as a community, an ever more effective light in the world? Please Lord, give us more to do than just dropping money in the collection plates for far - away causes, more than just knocking on doors and witnessing to people we work with; make us also reach out for the lost kid, the drug addict who sees no way out, the widower with five kids, the old and afraid. Please Lord; it's not our reputation that's at stake but it's Your name, for we are Your people, Your representatives."

The evening breeze is refreshing after the long hot summer. On my way back, across the lawn, I stumbled over uneven patches of newly mown grass and smile to my self. Ah yes, that's where own unique witness. Spelled out in big grass letters, the message is for all who pass this way. It says "Love!"

By six members of the Woodstock Community:

The Maats, B. Eyk, C. Parks, The Vanderburgs, A. Hamstra.



The World Around Us

THE YUGOSLAV NATIONALITIES

(PART 2)

By the autumn of 1970, Yugoslavia faced a severe constitutional and political crisis. The competing republics had thrown the government into a paralyzing deadlock over a number of interrelated issues. During the winter of 1970-1971 complex negotiations between the republics and the federal government took place, while simultaneously constitutional amendments were being formulated. Considerable debate took place throughout the country about the proposed revisions, but they were accepted by the Federal Assembly on June 30, 1971. The debate over implementation and interpretation of the amendments continues, but the changes appear designed to make Yugoslavia a truly federal state.

The republics and autonomous provinces will participate directly in the work of all federal government organs. The federal government must receive assent of the republic and provincial governments before it can act on a wide range of economic issues, including the basic elements of the social plan, the foreign exchange system, foreign trade and credit relations with other countries, customs, aid to underdeveloped republics, turnover tax rates, and financing the activities of the federation.

The federal government has the power to act unilaterally in the fields of defence, state security, foreign affairs, economic relations with foreign countries, and protection of Yugoslav citizens working abroad. The federal government will only collect directly the customs and administrative fees, all other federal income will be derived from "contributions" by the republics and autonomous provinces based on the turnover tax. This tax on the exchange of goods and services is to be administered by the republic governments, although the rate will be determined by the federal government.

Because the Presidency was such considerable concern, it has been stipulated that a collective "superexecutive" will succeed Tito, although he is to remain in power for as long as he is willing and able. The collective body which will replace him will consist of three representatives from each republic and two from each autonomous province. Its members serve a five year term.

The collective Presidency is given certain powers, but apart from emergency situations they are not very broad and could not be used extensively without the consent of the republics and provinces.

Other amendments to the constitution deal with economic issues, the power of the banks, etc., which are all designed, hopefully to help the underdeveloped areas without unduly thwarting the growth of the richer areas.

To get the amendments accepted was not easy. Each republic or province thought there were one or two things that had to be changed. Especially the Croatia party leadership had a great many complaints and continued to flaunt its nationalistic tendencies. On July 5, 1971 Tito conferred with the republic's leadership and apparently convinced them that they had to curb their nationalistic tendencies. When the Croatian Communist League held its Fourth Conference a few weeks later, a number of the extreme nationalists were removed from their positions and replaced by men who held less nationalistic views.

Croatian nationalism is not over yet. As the news items of the past few months indicate, there are still a few people who are trying to gain complete independence for their republic. These

ultra-nationalistic bands of Ustachis ("The Uprisers") are supported by Croats living in North and South America and in Western Europe. They seemed convinced that indiscriminate violence is the way to achieve their ends, but from all reports they find little or no response by the people in Croatia. The battles last month have decimated their ranks and once the trials in Belgrade have come to end there should be few Ustachis left. The raids has given credence to Belgrade's repeated accusations that Croat "chauvinists" at home are linked with Croat extremists in exile, because the Ustachis came across the Austrian border. Belgrade will now be able to remove the few excessively nationalistic Croats living in their own republic and perhaps this will pave the way for a more normal pattern of life.

Curbing the extremists will not bring economic prosperity to the underdeveloped areas, of course. The accepted constitutional amendments will therefore continue to cause their share of dissention. With the responsibility for developing these areas in the hands of the republic, however, people will look to their own regional government and blame it for shortcomings, rather than look to the federal government and give it the sole blame. On the other hand, the devolution of economic powers does run the risk of fragmenting the Yugoslav economy. But the latter seems a lesser danger than the former.

Those of us who take an interest in Canadian politics are aware how difficult it is to govern a country which has several nationalities, rich and poor regions, conflicting interests, etc. The problem is all the greater in Yugoslavia because there are so many more nationalities which have distinct histories and have been lumped together in an artificial way by the victors of World War I. That Yugoslavia has taken the steps it has to try and solve its difficulties without resorting to the all too familiar methods of brute force and dictatorship is a credit to the country and its people.

To a large extent Tito must be given the honour of having brought about the recent changes, as well as keeping his country independent from both the West and East. A quarter century older than the country he rules, born from a Croatian father and Slovene mother, he has for thirty years fought for his country. When the Allies landed in Normandy in 1944 they did not really open the second front, that had already been done by Tito in 1941. Although a convinced Communist, he did not follow Stalin's example of one man dictatorship, but took his country on an independent path. An independent and neutral policy has always been Tito's objective and he has managed to follow that course remarkably well considering all the pressures exerted upon him and his country. This same kind of individualism Tito wanted to implement within the politics of his own country. Yugoslavia should remain one, but within the confines of the borders the regions and nationalities should have a very large voice to determine their own way of life. It has not been easy, and the years to come will not be paved with roses, but a beginning has been made and it should be possible to bring it to a good end.

Whether Tito will live long enough to see the end result of his dreams is a mute point. Sufficient to say that he has been, and still is, a positive force in a world that appears to lean more and more toward negativism.

J. J. Bout

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Hamilton, Ont.

With joy and thankfulness to our God, the Giver of all life, we announce the birth of our son
SHANE CHRISTOPHER
August 18, 1972

Martin and Judie Kemper
(nee Hollander)
97 Elnathan Crescent
Weston, Ontario

With thanks to the Lord we are happy to announce the arrival of our adopted daughter
ANGELA, CORNELIA, HENNY
Sister to **EDDY**
Born on May 9, 1972
Dane and Henry Bonsma
670 Wallace St. S.
Listowel, Ont.

With thanks to God we would like everyone to share in our happiness at the birth of our first child
EMBERLEE KRISTIN
born August 17, 1972
Anco and Christine
Farenhorst (nee Praamsma)
first grandchild for
Mr. and Mrs. Dick
Farenhorst
Hamilton, Ont.
sixteenth grandchild for
Dr. and Mrs. Louis
Praamsma
Collingwood, Ont.
9 McDonnell St., Guelph, Ont.

With thankfulness to the Lord we announce the birth of our daughter
MICHELLE
born August 31, 1972
Gerard and Dia ter Haar
551 Arbor Rd.
Mississauga, Ontario

We are thankful to our Heavenly Father for the safe arrival of our baby girl
KELLY SUSAN
born Sept. 4, 1972, a sister for Betty, Sally, Margaret and Carolin.

Dick and Shirley Miedema
(Van der Kooij)
R. R. 4, Listowel Ont.

Gratefully received from the Lord
JULIE-ANNE
daughter of
KEES AND ALICE KOOY
Sister of
Harry Robert and
Michael-John
8 Josaly Dr., West Hill, Ont.
September 6, 1972
"Praise the Lord"

Thanks be to God who made us very happy with the birth of a son
Pa. 127:8

EDWARD THEODORE
Born on Sept. 6, 1972
MR. & MRS.
Y. SPEK (nee VANKAAM)
a brother for
Janet, Fred, Alice
Wilma, Cory, Sophia &
Charlotte
Wellandport, Ontario

Thankful to the Lord, who made all things well, the grateful grandparents wish to announce the birth of their first grandchild,
ELENA NICOLE
daughter of Nick and Antoinette
Vander Meer
Mr. and Mrs. W.
Vander Meer
Thornton, Ont.
Mr. and Mrs. W. C.
Hoeijenbos
Weston, Ont.
Barrie, Sept. 8, 1972

With thankfulness to God, the giver of life we joyfully announce the safe arrival of our first child a boy

ROBERT ANDREW
born Sept. 7, 1972
Andy & Margaret
Flokstra (nee Fels)
R.R. # 3, Acton, Ont.

Mr. and Mrs. John Roseboom of Port Colborne Ont., are happy to announce the forthcoming marriage of their daughter

ELLY
to
STEPHEN PEAZEL
son of Mr. and Mrs. Steve Peazel Sr., of Courtland, Ont.

The wedding will take place D.V. on September 23/72 at 3 p.m. in the Knox Presbyterian Church, Welland, Ont.

Future Address:
106 Charolette St., Apt. 14
Port Colborne, Ontario

Mr. and Mrs. Peter Poort of Wyoming, (Ont.) are pleased to announce the marriage of their daughter

SHIRLEY
to
MARK MOESKER
son of Mr. and Mrs. Luit Moesker of Woodstock, Ont.

The wedding will take place D.V. on Saturday, Sept. 23, 1972 at 4:00 p.m. in the Chr. Ref. Church of Wyoming. Rev. Nutma officiating.

Future address:
R.R. 3, Burford, Ont.

Mr. & Mrs. Gerrit Plantinga announce the marriage of their daughter

ELIZABETH GRACE (Elly)
to

MR. MARK VANDERVLIT
on Saturday, September 30/72, at 3:00 p.m. Second Reformed Church Sarnia, Ontario.

Future address:
810 Exmouth Street Apt. # 109
Sarnia, Ontario

Leiderdorp Victoria
1947 1972

On September 24th, 1972, the Lord willing, we hope to celebrate with our parents

GEERLOF BOMHOF
and

DINA BOMHOF — nee ROEST
their 25th wedding anniversary

We thank the Lord for all the many blessings He has given to them and to us as a family. It is our prayer that he may grant them many more happy years together.

Their thankful children:
Gary Chicago, Ill.
Elsie & Robert
Prince George, B.C.
Margaret, Arie, Ineke,
John, Rick, Tom at home

574 Agnes St.
Victoria, B.C.

With thankfulness to the Lord we have celebrated with our parents their 25th wedding anniversary on September 11, 1972.

ADRIANUS MARKUS
and
STYNTJE MARKUS
(de RUITER)

"Behold the eye of the Lord is on those who fear him." Psalm 33:18a

Maria Weston, Ont.

James Worth, Ill.

Peter, Marianne,
Leona, Joanne
Springdale, Ont.

Home Address:
R.R. #4 Bradford, Ontario

On Sept. 10, the Lord took home through a tragic accident our dear friend

JOHN BLOEM

Although we are sad, we do not mourn as those who have no hope, for, Blessed are the dead who die in the Lord henceforth

Rev. 14:13

Our prayer for Muriel his wife is that she may find her comfort and strength in the Lord.

Rien & Rommy
Van Der Spek
Peter & Henry
Hoiting
Margaret
Coby
Henrietta
Sidney
Oakville, Ont.

Grateful to the Lord and with much happiness we hope to celebrate, on the 30th of September, 1972, the 40th anniversary of our parents and grandparents

GEERT ROFFEL
and
HELENA ANTONIA (LUYK)
Trenton, Ont.

Children and grandchildren:
Shirley and Dirk Verkuy
Jacky, Helen, Derek,
Kevin, Marion & Shirley
Oshawa, Ont.

Jack and Ruth Roffel
John, Jim & Robert
Nestleton, Ont.

Fenny and Willy Luymes
Grace, Alan,
Wayne & Kenneth
Orillia, Ont.

Helen and Leo Westerhof
Antonia, Bernice, George,
Jason & Monica
Belleville, Ont.

Rita and John Rhebergen
Mark & Karen
Belleville, Ont.

Elizabeth Roffel and fiancée
Nico Wyngaarden
Trenton, Ont.

With thankfulness to our God we hope to celebrate D.V. on October 1st, 1972 the 25th wedding anniversary of our dear parents

CLARENCE VISSER
and
RENE VISSER-ELGERSMA

We pray that the Lord will continue to bless and keep them in His loving care, for each other and all of us.

Much love always,
Gaele, Ken & Shirley,
Ron, Clarence,
Jennifer-Lynn
R.R. # 1, Millgrove, Ont.

Op 31 Augustus, 1972, door een tragisch ongeval heeft de Here plotseling van ons weggenomen onze lieve vrouw en moeder

GEERTRUIDA
VAN DONKELAAR

Wij vinden onze troost in God en zijn woord dat zegt: "O God in heiligheid is uw weg; wie is een God, groot als God?" Psalm 77:14

Jan Van Donkelaar
Aart en Anne
Van Donkelaar

Barrie, 5 September, 1972

Op Zaterdag, de 2e September 1972, nam de Here tot Zich ons aller vriend

DIRK VAN WIEREN

woonachtig in Hensall, Ont.
"Hij is verlost, God heeft hem welgedaan". Dat dit de familie tot rijke troost mag zijn.

De gezamenlijke
Kollumerpompsters
woonachtig in Canada.

Heden nam God tot zich onze innig geliefde man, vader en grootvader

WILLEM DYKSTRA

Na een lange ziekte op de leeftijd van 71 jaar.

Zyn leven was Christus, zyn sterven een gewin.

Echtgenoot Van Janna
Dykstra-Balt
Burnaby, B.C.

Cornelius en Nel
Dykstra
Surrey, B.C.

Dick en Anne
Westerhof
Collingwood, Ontario

Ralph en Corry
Dykstra
Maple Ridge, B.C.

Hank en Anne Dykstra
Malawi, Africa

Martin en Anne
Dykstra
Pitt Meadows, B.C.

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Vander Veen
en 18 grandchildren

September 7, 1972

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S. Burnaby, B.C.

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for many occasions.

We thank the Lord for everything He has given us in our dearly beloved husband, father and grandfather

JAN SCHENK

who was called home by his Lord on September 6th, 1972 at the age of 66.

"And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13

Renske Schenk
(Oegema)
Georgetown, Ont.

Tom and Rita Schenk
Diane, Irene, John,
Harry, Debbie
Georgetown, Ont.

John & Janet Schenk
Jeffrey, Jennifer,
James
Georgetown, Ont.

Clarence Schenk
Georgetown, Ont.

91 Mountainview N.,
Georgetown, Ont.

On September 6, 1972 the Lord took into His Glory our beloved brother and brother-in-law

JOHN SCHENK

at the age of 66 years.

Although we are sad, we do not mourn as those who have no hope; for, Blessed are the dead who die in the Lord henceforth. Rev. 14:13.

Mr. & Mrs. W. Schenk
Wanstead, Ont.

Mr. & Mrs. P. Schenk
Chatham, Ont.

Mr. & Mrs. C. Schenk
Milton, Ont.

Mr. and Mrs. M. V. D.
Sluys

Andy, Holland

Mr. & Mrs. K. Schenk
Kingston, Australia

On September 6, 1972 the Lord took unto Himself our beloved uncle

JOHN SCHENK

at the age of 66 years

We are one in the Spirit
We are one in the Lord
And we pray that all unity may one day be restored
And they'll know we are Christians by our love.

All the Nephews
and Nieces
From Canada,
Australia,
The Netherlands and
Africa

De Ladies Societies "Principia Amo" en "Building our Faith" of Georgetown, Ont., betuigen hiermede hun deep medeleven aan ons medelid, Mrs. J. Schenk en familie met het verlies van hun man en vader,

MR. JOHN SCHENK

"...zalig zijn de doden, die in de Here sterven, van nu aan. Ja, zegt de Geest, dat zij rusten van hun moeiten, want hun werken volgen hen na." (Openbaring 14:13)

Dat zij hierdoor getroost mogen worden.

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The greenhouses are fully equipped, plenty of good water supply and a modern full automatic heating system. About 5 acres on which is a variety of full bearing fruit-trees (Peaches, Bartlett & Bosc Pears, Plums & Apricots.) Outside of the greenhouses is a large stock of different kinds of Evergreens having an estimated value of about \$30,000.00 ready to be sold within the next 2 to 3 years.

The said stock of Evergreens is not included in the sale price. But take-over of this stock can be arranged between parties.

The land is of richly producing soil and under-drained. Property is located in one of the most beautiful area's of the Niagara Peninsula, close to the City of St. Catharines, Ont.

Price for land and all buildings as well as the present tomato crop in the greenhouses is \$72,000.00 and open for offer. Illness of

GARNER TED HAS COME HOME

Christianity Today reports in the June 23 issue that Garner Ted Armstrong has apparently returned home to his father's Worldwide Church of God and his broadcasting empire from which he was banished as vice-president in February in an unexplained disciplinary action. The church and its Ambassador College in Pasadena, California, announced that Garner Ted would return to his television and radio speaking chores this month.

Herbert W. Armstrong had substituted for his son on radio broadcasts, but many of the TV programs on 63 stations had been dropped while the younger Armstrong was "in the Bonds of Satan." Whether Garner Ted had repented as the elder Armstrong demanded is unknown. Some sources close to the scene say income plummeted as much as 40% after Garner Ted was ejected.

The plain truth about Herbert W. Armstrong

(Continued from page 5)

Trouble at Home

Until just recently, Herbert's son, Garner Ted Armstrong, appeared on *The World Tomorrow* radio and T.V. programs. However, last October, Garner Ted was suddenly relieved of his major duties with the cult. In February, 1972, it was revealed that the younger Armstrong had transgressed and was in the "bonds of Satan". He was accused of preaching sermons with double meanings and urging alteration in the Holy Days observed by the cult. He had also wondered why there were not more instances of divine healing in the group and if, indeed, the presence of the Holy Spirit was among them.

In line with his Adventist background, Herbert Armstrong insists upon observance of the Seventh-day Sabbath, abstinence from certain articles of food as unclean, and that there is only one true Church — the Worldwide Church of God. He preaches against the doctrines of hell and eternal punishment for the wicked, for which he has substituted the Adventist doctrine of the annihilation. With the Jehovah's Witnesses he denies the doctrine of the Trinity and the bodily resurrection of Christ, and from the Mormons he has appropriated the doctrine "that man will one day become God."

Armstrong teaches that no one can know he is saved. The new birth is something yet to occur at the resurrection. If after conversion a man keeps God's laws (the Ten Commandments, especially the Sabbath one, literally), does the works of Christ, grow in knowledge and in grace, and endures to the end, he shall be given immortality — finally changed from mortal to immortal at the time of the Second Coming of Christ (1 Cor. 15:53, 54).

British Israelitism

Armstrong has also adopted British Israelitism. This teaching asserts that the ten tribes (Israel) were lost when the Jews were captured by the Assyrians in 722 B.C. These lost tribes were, he maintains, the Scythians, who moved westward through Northern Europe and eventually became the ancestors of the Saxons, who later invaded England. The Anglo-Saxons, he asserts, are the "lost" ten tribes of Israel.

When the British Empire was at its peak, it was proof that God was honouring His children. In light of recent history, says Armstrong, the Anglo-Israelites have transferred the blessings of the Covenant to the United States. Ephraim is Great Britain and Manasseh the United States. Elizabeth II actually sits on the throne of King David of Israel, continuing his dynasty. Christ will sit on this throne after His return.

Armstrong camouflages his doctrinal deviations with orthodox terminology and evangelical clichés. His programs and literature deal with many issues of an edu-

cational or general nature (population explosion, ecology, life in other countries, etc.) and thus lure thousands of people into his theological deviations, which are gradually unveiled as one reads on in *The Plain Truth* or other publications of the cult.

One pays a high price to accept Armstrong's gospel, for the basic doctrines of Christianity must be rejected. The plain truth about Herbert W. Armstrong is that he is a false prophet preaching a false way of salvation. The only antidote to Armstrongism is a vibrant, Biblically-grounded faith, and a Holy Spirit-given sense of discernment. Thus believers will be enabled to know the truth and discern error.

(From "The Mennonite Brethren Herald", reprinted with permission)

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Winter's Flowers

By EDNA HALLIDAY

Distributed by Central Press Association

THE FIRST bulbs to bloom outdoors will be the Snowdrops, Winter Aconite and Glory-of-the-Snow. We speak of them as the first flowers of spring, and we look forward to them even though they are tiny. Actually they brave the frozen earth and endure snow and ice, sometimes for weeks, waiting for good weather to unfold their blooms.

As these bulbs bloom so early, they should be planted just as soon as they can be obtained. Do not let them lie about in the bag, as they deteriorate, especially the Winter Aconite.

Galanthus (Snowdrop), with its lovely white nodding blooms, and Eranthis (Winter Aconite), with its yellow flowers like buttercups, both bloom about the

same time. Both like the same kind of growing conditions, so they can be planted side by side in the shade.

Chionodoxa (Glory-of-the-Snow) likes full sunshine or half shade. The flowers seed themselves, forming natural colonies. The variety Lucillae has bright blue flowers with white centers. Alba is a white variety and Rosea has pink flowers. Sardensis has true gentian-blue flowers.

These little bulbs fairly burst into bloom when there is no other color or sign of spring in the wintry landscape.

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